

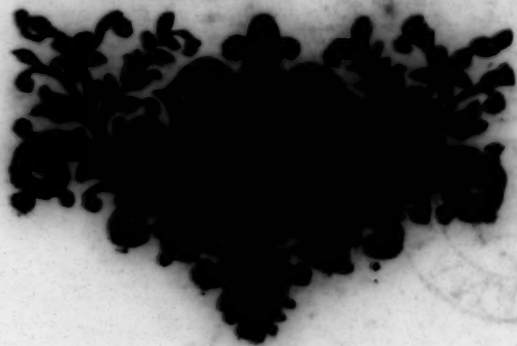
B.^o L. 262. Dk.
EXPLANATORY NOTES
UPON THE
FOUR GOSPELS,
In a NEW METHOD.

For the Use of ALL, but especially the Unlearned
English Reader.

PART II.

Containing all the difficult Passages in the Gospels
according to

St. MARK, St. LUKE, and St. JOHN.



LONDON.

Printed for W. RUSSEL, at *Horace's Head*
without *Temple-bar*. MDCCKLVIII.



EXPLANATORY NOTES
UPON THE
FOUR GOSPELS,
In a NEW METHOD.

For the Use of ALL, but especially the Unlearned
English Reader.

To which are prefixed

THREE DISCOURSES: Of which an
Account is given in the PREFACE.

By JOSEPH TRAPP, D. D.



L O N D O N:

Printed for W. RUSSEL, at *Horace's Head*
without *Temple-bar*. MDCCXLVIII.

EXPLANATORY NOTES

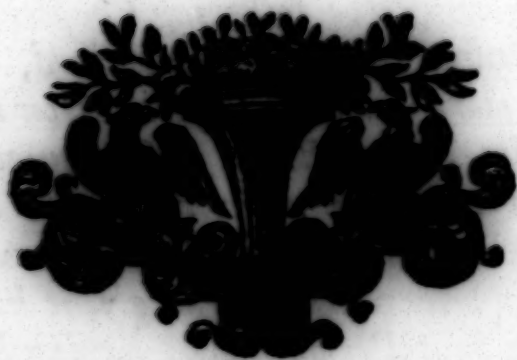
OF THE

ADVERTISEMENT
TO THE
READER.

THE Learned Author being taken away by Death, while this Work was in the Press, and having left no Strictures behind him which might serve as Materials for the completion of it; it was thought too presumptuous to make the requisite Additions in haste, and, tho' not dissembling them, to send the whole abroad under the original Title. But, lest the abrupt breaking off in the midst of a Chapter, and leaving the following Chapters in S. JOHN's Gospel intirely unexplained, should render it more liable to Objections on the account of its Imperfection; a Continuation of Notes, in the same manner, to the end of that Gospel, was concluded to be a very necessary Supplement. Accordingly, it has been undertaken by a Person, who, having had the pleasure and the advantage of a long uninterrupted friendship with the Author, thought himself in some small degree the better qualified,

ADVERTISEMENT.

*fi*ed, and likewise under some obligation, to endeavour to supplie the Deficiency. The Reader may probably be desirous to know exactly where it begins: but this being a Curiosity not very likely to be lasting, the Continuator is the less inclined to satisfie it directly; especially, since the Discovery may give occasion to an Imputation of Vanity, as if it could be thought a matter of difficulty to discern the Difference. If the Attempt he has made towards finishing the Part left imperfect shall be approved, as conformable to the First Design, and not too heavy for the rest of the Building; it is very probable, that he may be encouraged to carrie up, against the next winter, an additional Superstructure, to the same height with that which was originally intended.





EXPLANATORY NOTES

UPON THE

GOSPEL according to St. MARK.

CHAP. I.

VER. 12. *The Spirit driveth him, &c.] i. e.*
The Holy Ghost by a *strong Impulse* moveth him.

CHAP. II.

VER. 4. *They uncovered the Roof; — and when they had broken it up, they let down the Bed, &c.]* See Note on *Matth. X. 27.* Besides that the Roofs of their Houses were *flat*; there was a *Door* level with the Roof, and a Part of it. By *uncovering* the Roof therefore is meant opening this Door; by *breaking it up*, opening it with *force*, and *violence*; and perhaps making some *Breach* in it. But how did they get up to the Roof, without *entering* the House? **ANSW.** There were *Stairs*, or a fix'd *Ladder* on the *Outside*. See *Mark XIII. 15.* See also for a full Account, of the whole Matter, *Miracles of Jesus vindicated*, Part IV. p. 26, 27, &c. In *Luke V. 19.* it is *let him down thro' the tiling*; i. e. thro' the Roof; which, except the Door, was pav'd with *Tiles*. See *Miracles, &c.* as Before.

T

Ver.

NOTES upon the Gospel

Ver. 26. *In the Days of Abiatbar, &c.*]

OBJ. 1. How *Abiatbar*? when it appears from 1 Sam. XXI. that *Abimelech* was then High-priest, and it was *He* who gave the Shew-bread to *David*.

ANSW. 1. *Abiatbar* was *Abimelech*'s Son; and perhaps was call'd so from his Father, who might have both those Names. 2. It should be render'd *about*, rather than *in*, the Days of *Abiatbar*; who was High-priest *soon after*. For the Use of the Particle * in That sense, see Dr. Hammond upon the place.

OBJ. 2. But still why is *Abiatbar* nam'd rather than *Abimelech*? ANSW. Because He was the more eminent Person; High-Priest for many Years under King *David*, with great Dignity, and Lustre.

Ver. 27, 28. *The Sabbath was made for Man, &c. Therefore, the Son of Man is Lord also of the Sabbath.*] The latter of these 2 Verses is explain'd in the Note on *Matth. XII. 8.* and, consider'd by itself, has little Difficulty in it. But the former Verse, which is omitted by St. *Matthew*, casts some Obscurity upon This. *The Sabbath was made for Man; and not Man for the Sabbath. For Man; i. e. for the sake of Man.* Now That, which was instituted for the sake of Another, must yield to the Good of That for whose sake it was instituted. Then he proceeds: THEREFORE the Son of Man is Lord also of the Sabbath. As if He should have said; "SINCE the Case between *Man*, and the *Sabbath* is as I stated it; there must be somewhere a Power of relaxing the Law, and dispensing with the Observation of it; and That Power is, above all Men, eminently in Me, who am Lord of the Sabbath, as being the Messiah." That Interpretation is not to be endur'd, which makes the *Son of Man*, in this place, signify no more than any Man; it being an Expression every

ry where else (almost 100 times) *appropriated* by our Saviour to *Himself*. Nor does the Connexion between *Man* in the former Verse, and *Son of Man* in the latter, require any such Exposition : as appears from what has been said.

OBJ. But was it not *lawful* for *any* one to do *some Work* on the Sabbath in Cases of *Charity*, or *Necessity*? And does not our Saviour himself intimate as much, when he says, *Matth. XII. 11. What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will not lay hold on it, and lift it out?* ANSW. Yes : But sure *every Man* is not therefore *Lord of the Sabbath*. This Expression implies not only the *Lawfulness*, &c. but a *paramount Power*, and *Authority of dispensing*, both as to *Himself*, and *Others* : Which cannot be said of any *private Person* whatsoever.

C H A P. III.

VER. 4. *Is it lawful to do good on the sabbath-days, or to do evil ; to save life, or to kill?*]

OBJ. I. 'Tis *unlawful* to do evil, and to kill, upon *all Days*, as well as the *Sabbath* : and as *lawful* to do good on the *Sabbath-day*, as on *any other*. How then come the Questions to be put in This Manner? ANSW. Reduce the *Questions* to *Propositions* ; and That will make it plain. It is *lawful* to do good on the *Sabbath-day* ; and *not to do good*, when one has an opportunity for it, is, in effect, to do evil ; which is certainly *unlawful* : It is *lawful* to *save life* on the *Sabbath-day* ; and *not to save life*, when one *can*, is, in effect, to *kill* : which is *unlawful*.

T 2

OBJ.

NOTES upon the Gospel

OBJ. 2. But still why could not This Cure have been deferr'd 'till the *next day*? That makes very little difference. ANSW. 1. That's more than any body knows: The Man might have been dead before the next day. 2. The Thing itself was *good* even on the Sabbath-day; therefore why should it be deferr'd *at all*? 3. To suffer a Man to be in Misery even for a Day, when one may prevent it, *partakes of*, in some measure, and is *reducible to*, the Sin of *killing*. For the rest; see the last Note in the foregoing Chapter; and That on *Matth. XII. 12.*

Ver. 17. *Sons of Thunder.*] Because of their Zeal, and fervent, powerful Preaching. For the Word *Boanerges*, let the Learned consult the Critics.

Ver. 21. *His Friends* — *went to lay hold on him: For they said, he is beside himself.*] The Word may be render'd is *fainting*, or *swooning*; suppose, through *Fatigue*, and *want of Food*. See Ver. 20. And then their *laying hold* on him must mean *supporting* him, &c. But the better Rendring is *beside himself*, or *distracted*; and then *laying hold on him* is plain. *His Brethren did not believe in him.* John VII. 5. Qu. But what Ground was there for This Suspicion of *Madness*? ANSW. His *Excess of Zeal*, Neglecting *his Food*, Taking (as They thought) so much *fruitless Pains*, &c.

C H A P. IV.

VER. 10. *When he was alone, they that were about him, &c.*] OBJ. If there was *Company* about him; how could he be *alone*? ANSW. *Alone*, with respect to the *Multitude* from which he was *retir'd*; not *wholly* so. *Alone* often means the

the same as in private. 'Tis often said, "Now WE are alone, &c.

Ver. 11. *To You it is given — But to them that are without, &c.*] See Note on *Matth. XIII.* 11, 12, 13, &c. The Jews usually call'd the Heathen *Those that are without*: Our Saviour therefore here applying That Name to the Jews themselves, seems to intimate that they shall speedily be rejected; and the Kingdom of God be taken from them: as he elsewhere speaks.

Ver. 13. *Know ye not this Parable? How then will ye know all Parables?*] i. e. If ye understand not so easy a Parable as This; how will ye understand all, even the most difficult ones?

Ver. 14. *The Word.*] i. e. The Word of God.

Ver. 15. *These are they by the way side, &c.*] That is, says Dr. Whitby, These are *they who are represented by the Seed sown, &c.* But sure the Persons are not represented by the Seed sown, but by the Earth, Ground, or Land on which it is sown. The same is to be said at Ver. 16, 18, 20. More of This in the next Note.

Ver. 20. *These are they which are sown on good Ground, &c.*] The Words render'd *sown* in *Σπαρίσκει*, and *σπείρει* *vol.* This Parable Here, and *Matth. XIII.* do not signify *sown* in the Sense of *Seed*, but in the Sense of *Ground*, that is *sown*: Men being compar'd not to the *Seed*, but to the *Ground*. Therefore the Words here ought not to be render'd *They that are sown upon good Ground*; but *They that are sown* (i. e. *receive the seed*) *in a good Soil*; themselves being *that Soil*.

Ver. 21. *And he said unto them, Is a Candle — under a Bushel, &c.*] See Note on *Matth. V.* 14, 15. Here the different Application of the Words is only to be observ'd. He had explain'd the Parable of the Sower; and then immediately adds;
Is

NOTES upon the Gospel

Is a Candle brought to be put under a Busbel, &c?
As if he had said; "As a Candle ought not to be hid — but set in a Candlestick, &c. — So You, whom I have instructed, and enlighten'd, by explaining This Parable, and many other ways, ought to enlighten the World, to instruct, and convert, &c."

Ver. 22. *For there is nothing bid — come a-broad.*] See Note on *Matth. X. 26, 27.* Here again the *Application* of the Words is somewhat different from what it is *There*. He had said; that as He enlighten'd *Them*, They ought to enlighten *Others*. Then adds, *For there is nothing bid, &c.* i.e. "Tho' it be fit at present to conceal some things from the Multitude, because of their Prejudices and Incapacity; yet in a little time all these things must be publish'd to the World."

Ver. 24. *Take heed what you hear.*] In *Luke VIII. 18.* it is, *how you hear.* In That place the βαλετε]. Greek Word is rightly render'd *take heed*: Here it should be render'd *Consider*, or *attend to*. "*Take heed how you hear; i.e. with what Temper, or Disposition: But attend to, and consider, what you hear; i.e. from me; the Doctrines which I teach.*"

Ibid. With what measure ye mete, &c.] Here likewise the *Application* of the Words is different from what it is in another Place. In *Matth. VII. 2.* The Meaning of them is; "As we judge Others, so shall We be judged Ourselves." Here the Sense, and Connexion is This. "*Attend to, and practise, what I teach. For in proportion as you improve, and make good Use of, your present Advantages, so will God afford you greater Grace, and Assistance.*" Therefore it follows in the very next Words; *and unto you that HEAR* (i.e. both

both *bear*, and *obey*, or *practise*, as the Word is often us'd) *shall more be given*.

Ver. 25. *For he that hath, to him shall be given, &c.*] See the Note on *Matth. XXV. 29.*

Ver. 26, 27, 28, 29. *So is the Kingdom of God, as if a Man should cast Seed, &c. — putteth in the Sickle, because the Harvest is come.*] This Parable, which is recited by none but St. Mark, seems to relate only to the good Ground: For That alone brought forth Fruit to perfection. Thus therefore. “As a Man having sown seed; it springs up, increases, and ripens, he *knowing not how*, and taking *no care*, or *thought*, about it; so the Seed of God's Word sown in a good Heart, grows, and brings forth Fruit, tho' we *know not how* his Grace operates within us. And as the Husbandman reaps his Corn when it is ripe; so Christ, at the End of the World, sends forth his Angels, and gathers his good Seed, i. e. good Christians, into his heavenly Mansions. See *Matth. XIII. 30, 38.*

OBJ. 1. Here, and in *Matth. XIII. 30, 38.* by the *Seed*, or *Corn*, are meant *Men*; not (as elsewhere) the *Word*, and *Grace* of God. See Note on Ver. 15, 20. ANSW. 1. It is true; the Application of the Similitude is so varied. But the *First* Parable of the *Sower*, That of the *Tares*, and This *Second* of the *Sower*, are not the *same*, but 3 *different* Parables. However, it must be own'd that in This Last, *itself*, the Application is so varied. Therefore, 2. The good Seed is *properly* the Word, and Grace, of God; but by a *Metonymy* the *Persons* are call'd so who *have That Seed* sown in them, and *by it grow up*, as *Seed* does, to Perfection, and Life eternal.

OBJ. 2. Our Saviour being here meant by the Sower; can it be said that He *sleeps*, and that the
Seed

Seed of his Word, and Grace, *groweth up* he *knoweth not how*? ANSW. This, tho' not applicable to *Him*, yet is spoken *as if it were*; it is spoken *after the manner of Men*: The Case is so *among Us*; and That is sufficient in a *Parable*; which is not obliged to answer in *all Circumstances*. See Notes on *Matth. XX. 1, &c. XXV. 15.* The Meaning is; it *groweth up gradually, and insensibly*.

Ver. 27. — *Sleep, and rise, night and day.*] i. e. *sleep by night*; and *rise, and wake, by day*.

Ver. 29. *Is brought forth*; it should be render'd, *is ripe*:* as it is in the Margin of our Version.

Ver. 33. *He spake, &c. as they were able to bear it.*] i. e. He spake *Obscurely*; by *little and little* discovering the Truth, as they were capable of bearing it: Not (as Some interpret it) in the most *easy, and intelligible* manner: For That is inconsistent with Ver. 11, 12.

Ver. 36. *They took him, even as he was in the Ship.*] Took him; i. e. *set sail, and carried him away*. *Even as He was in the Ship*: i. e. in the *same Ship*, out of which he had been preaching.

C H A P. V.

VER. 39. *The Damsel is not dead, but sleepeth.*] i. e. Tho' she be *really, and naturally* dead; yet she will be dead for so *little* a time, that her Death will *seem* to be no more than a *Sleep*; from which I will immediately raise her.

C H A P.

* Παροδῶ. For That Word see the Criticks.

C H A P. VI.

VER. 13. — *Anointed with Oil many that were sick; and healed them.*] The *Anointing* was a mere *Ceremony*; For *That* could not cure the Diseases. The Healing was *miraculous*; and without *human Means*.

Ver. 20. *Observed him.*] It may be render'd *preserv'd*, or *kept him*; i. e. from the Malice of *Συνεληψεν*. *Herodias*.

C H A P. VII.

VER. 19. *Purging all Meats.*] i. e. *Carrying off the Dregs, and gross unclean parts of them*; what remains in the *Body* being turn'd into *Nourishment*.

Ver. 34. *He sigh'd.*] Or *groan'd*: as it should *Εσίναζε*. rather be render'd. Q. But *why* did he *sigh*, or *groan*, upon This occasion? ANSW. In pity to the *Infirmities, and Miseries* of Mankind.

C H A P. IX.

VER. 12. *And how it is written of the Son of Man that he must, &c.*] An Elliptical Sentence; to be supply'd Thus. *And* [he moreover told them] *how it is written, &c.*

Ver. 13. — *Elias is come, and they have done to him, &c.* — *as it is written of him.*] The last Words, *as it is written, &c.* relate to *Elias is come*; the Words between, *and they have done, &c.* being, as it were, in a Parenthesis. Of This

U

Trans-

NOTES upon the Gospel

Transposition of Words there are many Instances in Scripture. See *Whitby*, and the *Synopsis Critic*, upon the Place.

Ver. 15. *All the People, when they beheld him were greatly amazed.*] Q. Amaz'd at What? ANSW. At some Remainder of the Glory of his Transfiguration; which was yet visible in his Countenance.

Ver. 24. *I believe; Help thou my Unbelief.*] My Unbelief; i. e. My weak, and imperfect Faith.

Ver. 30. *Pass'd through Galilee: and would not that any Man should know it.*] i. e. He went as secretly as possible; that he might not be hinder'd by Company from being at Jerusalem at the Time he design'd: and that he might, in the way thither, converse privately with his Disciples.

Ver. 31. *For he taught his Disciples, &c.*] The Import of the particle *For* is explain'd by the last Clause of the foregoing Note.

Ver. 35. *If any man desire to be first; the same shall be last of all, and Servant of all.*] i. e. He shall be most highly honour'd, who, for the sake of doing good, submits to the lowest Offices. — *Shall be last*; i. e. let him be last. Or Thus; which amounts to the same Sense: If any man be ambitious of the first place; he shall for That very Reason have the last.

Ver. 37. — *Not me, but him that sent me.*] i. e. Not me only, but, &c. The Word *only* is often understood, not express'd.

Ver. 38, 39. *And John answer'd — we saw one casting out Devils in thy Name; — and we forbad him, &c. But Jesus said, forbid him not — lightly speak evil of me.*] Casting out Devils; i. e. really, and truly; not like the Exorcists: See Note on *Matth. XII. 27, 28*. The Man here spoken of was probably one of John's Disciples; well affected

selected to our Saviour, tho' not *as yet* one of his *Followers*. *Followeth not us*; i. e. joineth not himself with *us*, who *follow you*; is not one either of the 12 Apostles, or of the 70 select Disciples. In *Luke IX. 49.* it is *followeth not [thee] WITH us*. — *There is no Man which shall do a Miracle in my Name that can lightly, &c. Lightly*; in the Original 'tis *soon*; i. e. *easily*. "It cannot ^{Taxv.} well be that a Man who works a Miracle in my Name should speak evil of That Name by which he works it." Here is more *intimated* than is *express'd*; viz. That such a one *already believes*; and will *shortly* make an *open Profession* of his Faith.

Ver. 40. *For he that is not against us, is on our part.*] "And *much more* is he on our part, who has not only done nothing *against* us, but something *for us*; as He seems to have done, who *work'd a Miracle in my Name.*" Q. But How is This reconcil'd with what He says *Matth. XII. 30.* *He that is not with me, is against me?* ANSW. Proverbial Sayings, and Aphorisms are sometimes used both affirmatively, and negatively; and Both true, in *different Senses*, and in *different Respects*. Thus That of the Pythagoreans; *Go in the publick Road; Go not in the publick Road.** Meaning, I suppose, "In *some Cases conform* to the common Customs; in *others not.*" And That of Solomon, *Prov. XXVI. 4, 5.* *Answer a Fool according to his Folly— Answer not a Fool according to his Folly*; Both very proper upon *different occasions*, for the *Reasons* there given. Thus Here: "He who, upon *Principle*, and in the *fix'd Purpose* of his *Mind*, is not *with me*, is, in effect, *against me*: See the *Reasons* in Note on *Matth. XII. 30.* But a Man who in *fact* has *as yet* done nothing for us, may however be *well inclin'd* to us; and we ought to

U 2

treat

* Λεωφόρον βαδίζεν. Λεωφόρον μὴ βαδίζεν.

treat him as if he were so : unless we knew the contrary ; which is not the Case here. For the Man has done nothing against us : nay seems to be on our side."

Ver. 41. *For whosoever shall give you a cup of water — shall not lose his Reward.] The Connexion Thus : " The Man we are speaking of, is to be look'd upon as One favouring our Cause, [and to be in some measure rewardable for it :] For whosoever does us any service, tho' no more than giving a cup of water — shall not lose, &c. Much less shall a Man, who casts out Devils in my Name."*

Ver. 42. *And [on the contrary] whosoever shall offend — cast into the sea.] The Connexion Thus : As, on the one hand, whosoever in the least contributes to the Spreading of Christianity, shall not lose his Reward ; So, on the other, whosoever does any thing to hinder it, or discourage the meanest of it's Professors, shall be severely punish'd. For the rest, see Note on Matth. XVIII. 6.*

Ver. 43. 44, — 48. *And if thine hand offend thee, &c.] See Note on Matth. XVIII. 8, 9. — The Worm dieth not. i. e. the gnawing Worm of a guilty Conscience.*

Ver. 49, 50. *For every one shall be salted with Fire ; and every Sacrifice shall be salted with Salt. Salt is good ; but if the Salt bath lost it's saltness, wherewith will ye season it ? Have Salt in yourselves ; and have Peace one with another.] To be salted with Fire may seem a strange Expression ; and yet to be fir'd with Salt, is often read in the Talmudical Writings ; [See Lightfoot upon the place in Hor. Sacr.] and as salt as Fire, is a vulgar Saying in our own Language. After salted with Fire, the Word and should be rather as : For so the original Particle is sometimes render'd. See Synop. Crit.*

Crit. p. 789. This being premis'd, take the whole Passage Thus. " You will perhaps object, " that the Cutting off the *Hand, Foot, &c.* is " very painful: But This is of no Force. For " pain you *must* endure, one way, or other; ei- " ther by resisting, and even cutting off, your " corrupt Affections here; or by being punish- " ed eternally hereafter. Every Christian (who " should *offer himself* a *Sacrifice* to God, *Rom.* " *XII. 1.*) that he may be acceptable, must be " *salted with Fire*, (the *Fire of Tribulation*, and " *Suffering, Mortification, and Self-denial*, and " the *Grace of God's Spirit*, who is often *com-* " *par'd to Fire*) As *every Sacrifice* [according to " the Law. See *Levit. II. 13.*] is to be *salted* " *with Salt*. This *Salt*, This patient Suffering, " This *Grace of God, &c.* must needs be *good*: " But if by keeping the *offending Members*, i. e. " your vicious Inclinations, you corrupt your- " selves [who are the *Salt of the Earth*, *Matth.* " *V. 13.* See the Note there] how can you be " recover'd? Retain therefore This your *Salt*, " and *Property of Seasoning*; and *have Peace, &c.*" It is ordinarily said [See Dr. *Hammond* upon the place] that *Salt* is * a *Symbol of Friendship, and Peace*.

Others give a very different Account of This *difficult Passage*; [See it in *Whitby, Hammond*, and the *Synopsis*:] But it is liable to considerable Objections; and I chuse This, as by far the better Interpretation.

C H A P.

* Σύμβολον φιλίας, καὶ εἰρήνης.

C H A P. X.

VER. 12. *And if a Woman shall put away her Husband, &c.*] How comes This Case to be put? The Law indeed permitted a *Man* to divorce his *Wife*; but not a *Woman* to divorce her *Husband*. ANSW. 1. A *Woman* leaving her *Husband*, renouncing him, &c. (as many have done) may be said in a less proper Sense to *put him away*, or to do something like divorcing him. 2. One *Salome* (as *Josephus* relates) had actually the Insolence, and Impudence, to send her *Husband* a *Bill of Divorce*, contrary to the Law: and was imitated in it by *Herodias*.

Ver. 19. *Defraud not.*] Q. 1. What is the Difference between This, and the 8th Commandment, *Do not steal*; which is recited in This same Verse? ANSW. It is certainly reducible to That: yet there are many Kinds of *Fraud*, which are not direct Stealing. Since our Saviour therefore here recites the other Commandments of the second Table, i. e. Those relating to our Neighbours; he seems under These Words to comprehend the Tenth. As Thus: "Be not covetous of what belongs to another; so as to use any indirect Means of over-reaching him; tho' you do not steal from him, or rob him; as the Words are commonly, and strictly used." Q. 2. Why should our Saviour here (and the same may be said of *St. Paul*, Rom. XIII. 8, 9. and of *St. James*, in his Epistle, Chap. II, 8, 11.) mention only the Duties of the second Table, relating to our Neighbours; not one of the First, relating to God? ANSW. 1. The latter are understood, or imply'd in the former; by an Argument from the less to the greater; since every

ry Man is much more *oblig'd* to God than to his Neighbour. 2. The Love of our Neighbour is a certain *Proof* that we love God; according to St. *John's* Doctrine in many places of his 1st Epistle. 3. Other Places of the New Testament must be taken in conjunction with *This*; and then Both Tables are included. See particularly *Matth. XXII. 37, 38, 39, 40. Thou shalt love the Lord thy God, &c. and thy Neighbour, &c. On these Two Commandments hang all, &c.* See likewise the Note there.

Ver. 23, 24. — HAVE riches — TRUST IN riches.] The Latter must explain the Former. It is not a Sin to *be rich*; but it is a Sin to *trust in Riches*. And even to *have* them is a strong Temptation to *trust in* them.

Ver. 32. *Jesus went before them — And they were amaz'd; and as they followed, they were afraid. And again — he began to tell them, what things should happen unto him.*] He went before them; as a Commander puts himself at the head of his Troops in Time of Danger. They were *amaz'd*, and *afraid*; i.e. of his going to *Jerusalem* at That time, when Persecution, and Death attended him. Which He was here so far from dissembling; that he again began to tell them what things should happen to him.

Ver. 35. *James, and John, &c.*] With their Mother, who first speaks in their Behalf, *Matth. XX. 20, 21. Tho' it was the joint Request of them All.* And, accordingly, our Saviour, even in St. *Matthew*, answers them in the plural Number; *YE know not, &c.* And *They* [*James, and John*] *say, we are able.* But here, Q. Is it not strange that They should have such *ambitious* Thoughts about *Dignity*, and *Precedency*, when they were in *Amazement*, and *Fear*, and their Master

fter had juſt before been diſcourſing of his *Sufferings*, and *Death*? ANSW. Tho' He had been ſo diſcourſing; yet his *laſt* Words were, that He would *riſe again*. From whence they imagin'd that He would have a glorious *temporal Kingdom*; and They hop'd to have the *fiſt Preferment* in it.

Ver. 46. *And as he went out of Jericho, blind Bartimeus, &c.*] As to This *one* blind Man, and the *two* blind Men, *Matth. XX. 30.* See the Note upon That place. But,

OBJ. Here, and *Matth. XX. 29.* it is ſaid, *As he WENT OUT of Jericho*; In *Luke XVIII. 35.* *As He CAME NEAR to Jericho.* ANSW. The *εγγιζων* Word in the Original does not always ſignify *coming near* to; but ſometimes *being near* to. See the Criticks. And he might be *near* the Place, *going from* it, as well as *coming to* it. There is another very good Answer in *Synops. Critic. on Matth. XX. 30.* To which I refer the learned Reader.

CHAP. XI.

VER. 13, 14; 20, 21. *And ſeeing a Fig-tree afar off — The Time of Figs was not yet. — No man eat Fruit of thee hereafter. — The Fig-tree — wither'd away.*]

OBJ. 1. If the *Time of Figs was not yet*; why ſhould He expect to find them upon *This*, or any other Tree? And beſides; it is certain in *Fact* that *one* Sort of Figs was ripe at That Time of the Year, *viz.* at the *Paſſover*. [See the Commentators at large; and *Miracles of Jeſus Vindicated*, Part III.] ANSW. Tho' there was *one* Sort of Figs ripe at That Time of the Year, and ſo a Man might *reaſonably hope* to find *ſome*; yet there

there were but *few* of *That Kind*; and so he was the *less likely* to find *any*: Those which were more *common*, and in much *greater Numbers*, being not ripe 'till Autumn. The *latter Season* therefore, being much *more plentiful*, and *common* than This *early one*, was properly *the Time of Figs*; and of *This* it was true that *Then* (at the *Passover*) it *was not yet come*. Our Saviour therefore thought [or rather (for he *knew all things*) in order to what was to follow, *acted as if he thought*] that This Tree was of the *early Kind*; but either found it to be of the *later*; or found it indeed to be of the *early Kind*, but *barren*. Here, I am sensible, it may be farther objected: If the *Former* were the Case; why should the Tree be *curs'd*, and *destroy'd*, for not bearing Fruit 5 or 6 Months *before it's Time*? If the *Latter*: The *Time of That Tree's Figs* *was* come; and to say the *Time of the other Sort* was *not* come, is nothing to the Purpose. To the *Former* it may be reply'd; that our Saviour's Design in This whole Action being *Typical*, and *Parabolical*, He might at any time cause a Tree without Fruit to wither (tho' it were no Defect in the Tree; but only on account of the Season, that it had *Then* no Fruit) to represent the Fate of the fruitless *Jews*. For Similitudes are not to be carry'd on beyond the *main Thing* intended; nor obliged to answer in *all Circumstances*, as we have often had occasion to observe. To the *Latter*; we may take it Thus: He found no Fruit on *This Tree*, tho' it was of the *earlier Kind*, because it was *barren*; nor on *any other* in the Way, because it was not as yet the *Season* for *Their* Fruit. But tho' This may well enough solve the Difficulty; yet, after all, 2dly. Dr. *Hammond's* Answer seems to be more *easy* and *natural*. It was not a *seasonable Year*, a

good Season for That *early* Fruit. For so the
 Words of the Original may well be render'd.
 And I wonder He did not add ; that it is not said
the Time of Figs was not YET ; there being no
 yet in the Original. Had That been the Meaning ;
 another Greek Particle should have been made
 use of.

OBJ. 2. Why should He be *angry* with a *Tree*
 for not bearing Fruit, or for any thing else ? *Ina-*
nimate Things are not the Objects of *Anger*.

ANSW. It is not to be conceiv'd that any *wise*
Man, much less *our Saviour*, would be so *ridicu-*
lously angry ; nor is there, in the whole Narration,
 the least Hint of any such Thing. But the *Curse*,
 and *Destruction* of the Tree, was (as we before
 intimated) purely *Typical*, and *Parabolical* ; to re-
 present the *barren State* of the *Jewish Nation*, and
 the *Punishment* due to them, and *speedily* to be
 inflicted upon them, for not bringing forth the
Fruit of good Works. See *Luke XIII. 6, 7, 8, &c.*
He spake also this Parable. A certain man had a Fig-
tree, — and he came, and sought Fruit thereon ;
and found none. Then said he to the Dresser of
his Vineyard — cut it down ; why cumbereth it
the ground ? And he answering said ; Lord, let it
alone, 'till I shall dig about it — and if it bear
Fruit ; well : and if not ; then after That, thou shalt
cut it down.

OBJ. 3. What *Right* had our Saviour to the
 Fruit of This Tree, if there had been Any ?

ANSW. A very legal one. *Deut. XXIII. 24, 25.*
When thou comest into thy Neighbour's Vineyard,
thou mayest eat Grapes to thy Fill, &c. And when
thou comest into the Standing Corn of thy Neigh-
bour's, thou may'st pluck the Ears, &c. And there
is the same Reason for Figs, and all other eatable
Fruits, as for Grapes, and Corn : And so the
Jewish

Jewish Doctors understood it. See Bp. Patrick upon That Place ; and *Miracles of Jesus Vindicated*, Part III.

OBJ. 4. Our Saviour, in working Miracles, generally does *Good*, but Here he does *Hurt* ; and besides, What *Right* had he to destroy this Fig-tree ? ANSW. 1st. It is true, by his Miracles He generally did Acts of *Beneficence* ; but sure he might *sometimes* inflict *Punishment* by them. [See the Note on *Matth.* VIII. 30, 31, 32.] And as the *greatest Prophet*, as the *Messiah*, He had an undoubted *Right* to do so. 2^{dly}, The Owner of This Tree, tho' never so good a Man, must needs for his Sins *deserve* a much severer Punishment than This. 3^{dly}, The whole *Jewish* Nation was then devoted to Destruction ; which was shortly to be inflicted by our Saviour. Well therefore might *This Fig-tree* be destroy'd, before the *Universal Ruin* ; of which too This was a *Type*. For the rest, see *Miracles Vindicated*, as Above.

Ver. 15. *And they came to Jerusalem ; and Jesus went into the Temple, and began to cast out them that sold, and bought, &c.*] OBJ. St. Matthew, Chap. XXI. places This Fact BEFORE his *Cursing the Fig-tree* ; St. Mark AFTER it. ANSW. Either he turn'd out these People two days together ; or one of the Evangelists neglected the *exact Circumstance* of *Time*, as of no Consequence ; as indeed it is not. Other Writers (mere human ones) often do the same. See Note on *Matth.* IV. 8. [p. 25. *The Objection is This*, &c.] and on v. 12.

Ver. 17. *My House shall be call'd of all Nations The House of Prayer.*] It should be, — *House of Prayer, TO, or FOR all Nations.** And so it is in *Isai.* LVI. 7. That Part of the Temple, which These Buyers and Sellers profan'd, was the *Court*

X 2

of

* Οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν.

of the Gentiles; where Profelytes of all Nations were admitted to perform their Devotions. See Note on *Matth.* XXI. 12. The Jews, always valuing themselves upon their own peculiar Privileges, thought that because This Part of the Temple belong'd to the Gentiles, whom they despis'd, it was no Profanation to make the Use of it they did; but our Saviour taught them otherwise.

Ver. 20, 21. *And in the Morning — they saw the Fig-tree dry'd up — And Peter calling to remembrance — behold the Fig-tree which thou cursedst, &c.*] OBJ. 1. The Destruction of the Fig-tree, and our Saviour's Discourse to his Disciples consequent upon it, are related differently by *St. Matthew*, and *St. Mark*. The Former represents all as done, and said, at the same Time; the Latter, as upon two several Days; the Turning the Buyers, and Sellers, out of the Temple intervening between the two Parts of This Narration. ANSW. The Relations are indeed different, as they very well may be; but not inconsistent. *St. Mark's* Account is the more particular, as to Time, and other Circumstances; *St. Matthew's* more general, and summary. Nor was it requir'd that Both should be precise as to Time, &c. See the Note on Ver. 15. What *St. Mark* says is certainly true in every Circumstance; otherwise he would not have said it. And *St. Matthew* says nothing contrary to it: Only it was not necessary that He should be so particular, as the Other. OBJ. 2. But *St. Matthew* says, The Fig-tree wither'd away presently. According to *St. Mark*, the Disciples took no Notice of it, 'till the next Morning. And is not This inconsistent? ANSW. No. The Word *presently* does not necessarily mean instantly, or that same minute: It often signifies no more than very soon; and some Hours after is very

very soon for a Thing of That Nature. Besides ; the Tree might *begin* to wither *immediately* upon the pronouncing the Words ; and yet the Disciples, having no Thought of such an Event, and being in haste to pursue their Journey, cannot be conceiv'd *Then* to take any Notice of it : Especially since the Withering might *at first* be very little, and not so much as *visible*.

Ver. 22, 23. *Have Faith in God. For——*
Whosoever shall say unto this Mountain, be thou remov'd——and SHALL NOT DOUBT in his heart, but shall BELIEVE that those things which he saith shall come to pass, he shall have whatsoever he saith.] See Note on *Matth. XVII. 20*. This cannot be understood of any *mere Faith*, however so great, but of Faith in *conjunction* with the Power of *working Miracles*, which was conferr'd upon the Apostles, to whom our Saviour here speaks. *Whosoever* (i. e. *among you*, or who is *impower'd*, as *You are*) *shall say unto this Mountain, &c. he shall have, &c.* Nor can it be reasonably alledg'd that This seems superfluous ; since as Those who have never so sound a Faith *cannot* do such Works, *unless* they have the Gift of Miracles ; so Those who *have* That Gift *can* do them, *whether* they have such a Faith, or *no*. For that the Latter is not true, appears from *Matth. XVII*. In which after the Relation of our Saviour's casting out a Devil, it follows v. 19. 20. *Then the Disciples——said, why could not we cast him out ? And Jesus said unto them, because of your Unbelief.* And then adds in almost the same Words with These we are now considering ; *If ye have Faith as a Grain of Mustard-seed ; ye shall say unto this Mountain Remove hence to yonder place, and it shall remove : And nothing shall be impossible unto you.* Tho' They were endow'd with the
the

the Gift of working Miracles ; yet *Faith*, and *Stirring up the Gift that was in them* (as St. Paul speaks upon a not much different occasion 1 Tim. IV. 14.) they could not *actually exert* That Power, nor reduce it into Practice.

And here it will be requisite to clear another Difficulty. Can a Faith, so *small* as a *grain of mustard-seed*, remove Mountains? What can the *greatest* Faith do more? I answer; Such a Performance (as was said Before) is not ascrib'd to *Faith only*, whether it be *small*, or *great* ; but to Faith in conjunction with the *Power* of working *Miracles* ; which Those had, whom our Saviour there reproves. Nor did He mean (according to the strictest Rigour of the Words) that they had no Faith bigger than a *grain of mustard-seed*, i. e. in effect, *none at all* ; but that they had not *so much* of it as they *ought* to have had ; which should have been *exceeding great*, considering the extraordinary Advantages which They enjoy'd. And therefore such a Measure of it, which in *Others* would have been *considerable*, in *Them* was *next to Nothing*. The Phrase *as a grain of mustard-seed* is *proverbial*, and *hyperbolic* : And the Sense is, as if he should have said, according to the *common Way* of Speaking, *If you had any Faith in you* ; really meaning *as much as they ought* to have had, tho' the *diminishing* Expression, utter'd with *Indignation*, seems to imply the contrary ; *If you had any Faith in you* ; (for that which you have is a mere Nothing, scarce so much as a *grain of mustard-seed* considering your *Privileges*, and *Advantages*) That Faith, join'd with the Gift of working Miracles, which I have conferr'd upon you, would enable you to *remove Mountains*. Which is strictly, and literally true.

Ver.

Ver. 24. *Therefore—What things soever ye desire when ye pray; BELIEVE that ye receive them, [shall receive them] and ye shall have them.*] It is not to be imagin'd, from These Words, that every confident, groundless, or, it may be, *Enthusiastical*, Persuasion, that we shall certainly have what we pray for, will *actually* procure it. Because This is contrary to common Sense, and Reason; as well as to other places of Scripture. But it must be a Faith *well-grounded, rational, lively, and productive* of good Works. And even Then we are not to think ourselves *sure* of having our Prayers answer'd *in Kind*, or of obtaining every *particular* Thing we pray for: Because sometimes it may not be proper, and convenient for us. But only *in general* that such a Faith is *absolutely necessary* in order to render our Prayers effectual; and that by it we shall certainly have what we ask; or something which is *better* for us. This Interpretation is confirm'd by That of *Matth. XXI. 22.* in which our Saviour's Words are recited with some Variation: *All things whatsoever ye ask in Prayer, BELIEVING, ye shall receive.* He does not say, *believing* ye shall receive Those *very Things*; but *believing* indefinitely. As for Those Words, *all things whatsoever*; they are explain'd Before — provided they be good for us. See moreover Note on *Matth. VII. 7.* For the *peculiar, and distinguishing Efficacy* of Faith in Prayer, see *James I. 5, 6, 7.*

Ver. *When ye STAND praying.*] The Jews as we do, sometimes pray'd *standing*; sometimes *kneeling*. The Word here does not relate to the *Posture*, but to the *Action*, or *Thing* itself. The Word *Stand*; especially when join'd to a Participle, sometimes signifies to *be*, or *continue* to be, in such, or such an *Action, State, or Condition.*

STAND

STAND *praying* therefore is the same as ARE *praying*.

C H A P. XII.

VER. 8. *They kill'd him, and cast him out of the Vineyard.*] In *Matth. XXI. 39.* 'tis *they cast him out of the Vineyard, and slew him.* But such *Transpositions* (by the Figure call'd *Hysteron proteron*) are usual. However, I rather take This, with *Grotius*, for a *Hebraism*; *they killed him, AND cast him out, for they killed him BEING cast out.**

Ver. 44. *All her Living.*] i. e. as much as she liv'd upon for a Day.

C H A P. XIII.

VER. 9. *You shall be beaten, and brought before Rulers* — FOR A TESTIMONY AGAINST THEM.] It should be, *for a Testimony UNTO them.*† i. e. By This [your *patient Suffering, and Preaching*] you shall *bear Testimony to them* of the *Truth of the Gospel.* Were the other Translation right, the Sense would be; “that You may be *Witnesses against* them, of their *Infidelity, and Cruelty towards you.*”

Ver. 18. — *That your Flight be not in the Winter.*] Because the Days being short, and the Roads bad, *Travelling* is then inconvenient. In *Matth. XXIV. 20.* it follows, *nor on the Sabbath day.* He speaks, according to the Opinion with which the *Jews* were then possess'd, that it was *unlawful* to take a *Journey* upon That Day, tho' to

* *More Hebræo, καὶ ἐξέκαλον, πρὶο ἐκβληθέντα.* † *Εἰς μαρτυρίαν αὐτοῖς.*

to *save one's Life*: And the Generality, at least, of the first Jewish Converts to Christianity were of that Opinion. Therefore if Those who, judging better, thought otherwise, should *fly* upon *That Day*; they would give great *Offence* to the *weak Brethren*, and likewise expose themselves to the *Hatred* of the *Jews*.

Ver. 20. *Except the Lord HAD shortened—He HATH shortened, &c.*] In *Matth. XXVI.* it is, *Except those days SHOULD be shortened—SHALL be shortened.* The Sense is the same. What God *HATH determined* to be done *SHALL* be done.

Ver. 32. *But of That Day, and Hour, knoweth no Man; nor the Angels; nor the SON; but the FATHER.* In *Matth. XXIV. 36. it is my Father ONLY.*] OBJ. Is not *Ignorance* of an Event Here plainly ascrib'd to the *Son*? How then can He be *God*? ANSW. 1st. Our Saviour is *Man*, as well as *God*: And He speaks This in his *human Capacity*. It is not said the *Son of God* knew not the Day; but the *Son*, i. e. the *Son of Man*, as appears from the Contexts in both the *Evangelists*; in This Chapter, v. 26. In *Matth. XXIV. v. 37, 39.* If it be said, the Word *only*, however, appropriates, This Knowledge to the *Person* of the *Father*, so as to exclude all other *Persons* from it; ANSW. 2dly, the Word *only* cannot be so strictly interpreted, as to exclude what *essentially* belongs to the *Father*, and may be reckon'd to him, as *included* in him, his *Word*, and *Spirit*. Nor do we beg the Question by *here supposing* that they *are* so *Essential*, and *included*; because there are *very many* other Texts of Scripture, which prove them *Both* to be *God*, in the *biggest*, and *strictest* Sense. Therefore such Passages as *These* must be Thus *reconcil'd*, and *accommodated*

Y

with

with Those: As they *very well* may be. See my Sermons on the *Trinity*; p. 114. In Them likewise it is prov'd, that the *Father* is often mention'd as *God absolutely*; He being the Head, and Fountain of the Deity; He alone being *unoriginated*; and the other Two Persons being *refer'd* to him, as *included* in him. It is There likewise shewn that the Word *only*, and other *exclusive Terms* are in Scripture sometimes apply'd to *any one* of the *three* Persons singly; even with respect to the *essential* Attributes, or Those which belong to God *absolutely* consider'd. See p. 111, 112. 114.

Ver. 35. *Cock-crowing, or the Morning.*] See Note on *Matth. XXVI. 34.* The *first* Cock-crowing, about *Midnight*; the *second*, at the *Dawning* of the Day. The *Morning* is full, clear *Day-light*.

C H A P. XIV.

VER. 51. *A certain young Man, having a linen cloth, &c.*] Why This should be St. *John*, as Some tell us, I cannot understand. There is no Hint of any such thing. It is not said *who* He was; nor is it at all material.

Ver. 55. *Sought false Witnesses; and found none.*] i. e. *none* to answer *their purpose*. For they did not agree together. v. 56. i. e. contradicted each other.

C H A P. XV.

VER. 35. *Behold he calleth Elias.*] Because of the Similitude between the *Sounds Eli*, or *Eloi*, (which are the same in Sense, *My God*) and *Elias*.

Ver.

Ver. 43. *Waited for the Kingdom of God.*] i. e. Was inclin'd, and prepar'd to become a *Convert* to the Gospel.

Ver. 44. *Pilate marvel'd if he were* [that he was] *already dead.*] From hence, and from *John XIX. 31, 32, 33.* [See There:] it appears that our Saviour expir'd before the Two who were crucify'd with him; and sooner than it was usual for any crucify'd Person. It may easily be conceiv'd that his Dispatch upon the Cross was the more speedy, by Reason of the exquisite *Agony* he had endur'd Before.

C H A P. XVI.

VER. 3, 4. *And they said, who shall roll us away the Stone?—And when they look'd, they saw the Stone was roll'd away; for it was very great.*] The Words, *For it was very great*, must certainly relate to *who shall roll us* [i. e. for us] *away*, &c. not to *they saw the Stone*, &c. And tho' those Words, *when they look'd, they saw the Stone roll'd away*, are generally suppos'd to be in a *Parentthesis*, and such Transpositions are sometimes found; [See Note on Chap. IX. 13.] yet This being harsh; I would rather suppose a few Words to be *understood*; as Thus: *They saw the Stone roll'd away*; [and were glad of it,] *for it was very great.* In a very ancient Manuscript which *Beza* had, and is now at *Cambridge*, the Words are plac'd in their natural Order: *They said who shall roll away the Stone? For it was very great. And when they look'd, they saw, &c.*

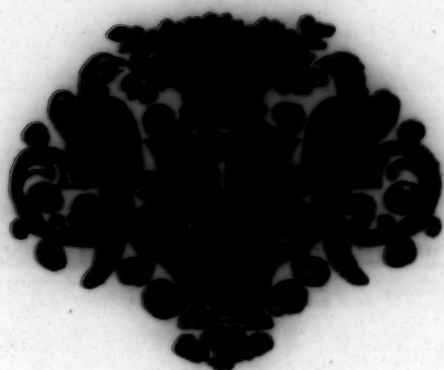
Ver. 7. *Go, tell his Disciples, and Peter.*] OBJ. I. As if *Peter* were not one of the Disciples. ANSW.

The Meaning is, Tell *all* the Disciples; but ESPECIALLY *Peter*. For which Manner of Speaking, i. e. the Use of the Particle *naí* for *especially*, there are many Authorities in the best Writers. See the Criticks; particularly *Grotius*. OBJ. 2. But why *Peter* especially? ANSW. To comfort, and revive him, after his *foul Lapse* in denying his Master. Tell them all; but especially poor *Peter*, afflicted, penitent *Peter*.

Ver. 12. *In another Form.*] i. e. in another Habit, or Dress, suppose in a travelling one. For it was in the Journey to *Emmaus*, Luke XXII. Or perhaps in a more *august* and *glorify'd* Appearance.

Ver. 16. *He that believeth, and is baptiz'd, shall be saved; but he that believeth not, shall be damned.*] *Believeth*; i. e. believeth *effectually*; with a Faith lively, and *productive* of good Works. The Words *Faith*, and *Believing*, are generally so understood in the New Testament; including the *Whole* of Christianity, both *Faith* and *Practice*. For the *Reasons* of which see the Writings of Divines; especially Bishop *Bull's Harmonia Apostolica*, *Examen Censuræ*, &c. Tho' it be said, *He that believeth not shall be damned*; it is not said, *He that is not baptiz'd shall be damned*: Because *Faith* is *absolutely* necessary; *Baptism* is so, only if it can be had; as sometimes it cannot. But Q. Why then is it said, *He that believeth, and is baptiz'd, shall be sav'd*, as if they were *equally* necessary to Salvation? ANSW. It is no Consequence that because they are *join'd together*, therefore they are *equally* necessary. He that *believeth*, and is *baptiz'd* shall certainly be *sav'd*; and yet He that *believeth*, and *would* be baptiz'd, if he *could*, but *cannot*, may be *sav'd* too. It must be observ'd likewise even as to *Faith*; that a Man is not *damned*, i. e. *eternally*

nally miserable, for want of it; if he has not the *Means* of it, and is *invincibly ignorant*: But only if he *wilfully disbelieves*, when He *has* the Evidence laid before him. If He be invincibly ignorant; he is no otherwise *damm'd*, than as he has no *Right* to the Salvation of the *Gospel-Covenant*, in which he is not included: But will be rewarded, or punish'd, according to his Works, in proportion to his Knowledge. This is agreeable both to Reason, and Scripture. See *Rom. II. 14, 15.*



EXPLANATORY



EXPLANATORY NOTES
UPON THE
GOSPEL according to St. LUKE.

CHAP. I.

VER. 1. *Forasmuch as Many have taken in band, &c.]* See Part I. p. 3. *Many have written Gospels, &c. to the End of the Paragraph.*

Ibid. Most surely believ'd.] It might well have been added; and *most certainly done or perform'd.* For the Word in the Original * signifies *Both.*

Ver. 2. *Even as they deliver'd — of the Word.]* The Words in our Translation are plac'd wrong. They should run Thus; *Even as They, who from the Beginning were Eye-witnesses [of the Facts,] and Ministers of the Word* (meaning the Apostles) *deliver'd them unto us.*

Ver. 3. *Most excellent Theophilus.]* Or *most noble:* So the same † Word is render'd *Act. XXVI. 25. XXIV. 3.* This *Theophilus*, 'tis plain, was a Person of *Quality*; probably in *Power*, and *Authority.* He is said by the Antients to have been of *Antioch*; as was *St. Luke* himself.

Ver. 5. *Of the Course of Abia.]* i. e. of the 8th of the 24 Courses of the Priests who minister'd

* Πεπληροποιημένον.

ter'd in the Temple by their Weeks. For these Courses, See 1 Chron. XXIV. and for Abijah, or Abia, in particular, See v. 10. of That Chapter.

Ver. 9. *When he went into the Temple.*] i. e. the *inward* Temple, or the Sanctuary; into which the *Priests*, and *Levites* only enter'd.

Ver. 10. *Were praying without.*] i. e. in the *outward* Temple; where the *People* perform'd their Devotions.

Ver. 13. *Thy Prayer is heard.*] Notwithstanding the next Words, *thy Wife shall bear thee a Son*; the Prayer here meant is not his praying for a Son; (For it cannot be suppos'd that, Himself, and his Wife being so old, he could have any *such Thought*, or *Expectation*;) But his *Prayer*, or *Prayers*, *in general*. "Thou art accepted by God; and (which thou little thinkest of) Thou shalt have a Son." Or perhaps it may relate to his having *formerly* pray'd for a Son; tho' not of late.

Ver. 15. *He shall drink neither Wine, nor Strong-drink.*] i. e. shall live, an *abstemious*, *ascetick* Life; be a *Nazarite*, &c.

Ibid. *Be fill'd with the Holy Ghost even from his Mother's Womb.*] i. e. as soon, after his Birth, as he is *capable of it*. There are many other Expressions in Scripture of the same Kind. Thus Psal. LVIII. 3. *The Wicked are estrang'd from the Womb; they go astray, as soon as they are born, speaking lies.* In *strictness*, they could not *speaking lies*, before they could *speaking at all*.

Ver. 17. *In the Spirit, and Power of Elias—prepared for the Lord.*] See Disc. II.

Ver. 20. *Thou shalt be dumb.*] He at once gives him a Sign; and punishes his *Incredulity*. For he had *sufficient Evidence* before, by the Appearance of an Angel speaking to him. It is probable
from

from Ver. 62. *They made signs*, &c. that he was struck *deaf*, as well as *dumb*. And the Original Word * Ver. 22. signifies *Both*.

Ver. 24. *Hid herself five Months.*] It is probable she did not *absolutely* hide herself, so as to see no *Company*; but only liv'd *very retir'd*. But Q. Why should she hide herself *at all*? Ans. For the Exercises of *Piety*, and *Devotion*, and *Thanksgiving* for so great a Blessing. Or perhaps the Meaning is no more, than that she *conceal'd* her *Pregnancy*; i. e. determined to *say nothing* of it, 'till at the End of five Months the signs of it should be *plain*, and *visible*; so that she should not be suspected of flattering herself with what was not *real*.

Ver. 25. *To take away my Reproach.*] That for a Woman to be *barren*, was among the *Jews* a great *Reproach*, or *Disgrace*, is plain from many Places of the Old Testament; which are so well known, that we need not cite them.

Ver. 32. *The Lord God shall give unto him the Throne of his Father David.*] i. e. in a *spiritual*, not a *temporal*, Sense. Passages of This Kind are numerous, both in the Old, and New Testament. *David's temporal Kingdom* was a *Type* of *Christ's spiritual* one.

Ver. 33. *Over the House of Jacob.*] i. e. over the *Jews* ESPECIALLY; because They were his *peculiar People*: tho' over *all* his *Church*, gather'd both from *Jews*, and *Gentiles*.

Ver. 34. *How shall This be, seeing I know not a Man?*] OBJ. How could She ask This Question? The Angel had not as yet told her she should have a Child, being a *Virgin*; and so, one would think, She should naturally suppose him to mean no more, than that she should have one by her *Husband*,

* *καὶ οὕτως*. So likewise the Hebrew. *וְכֵן*

band, to whom she was *espous'd*, and was shortly to be *marry'd*. ANSW. The Description which the Angel gave her of the Person to be born made it plain that he was to be the *Messiah*, generally *expected* about *That Time*: And she knew from the Scriptures (perhaps explain'd to her by divine Revelation) that the *Messiah* was to be born of a *Virgin*. Upon the Angel's Word therefore She did not doubt of the *Thing itself*, viz. that She, being a *Virgin*, should bear the Child; but only, with a *pious Curiosity*, enquires concerning the *Means*, and *Manner* of it: Or rather enquires what *She* should *do* in order to it. She thought perhaps it might be by some particular *Diet*; by eating some certain *Herb*, or *Fruit*; attended with certain *Prayers*, and other Acts of *Piety*; of which She might think the Angel would inform her. He answers, that [without her using such *Means* as she imagin'd] *the Holy Ghost should come upon her*; and *the Power of the Highest overshadow her*, &c. Upon which, with the greatest *Faith*, *Piety*, and *humble Submission*, She makes This Reply; *Behold the Handmaid of the Lord: Be it unto me according to thy Word.*

Ver. 39, 40, to 45. *And Mary arose—and went into the Hill—Country—told her from the Lord.*] See Disc. II.

Ver. 44.—*Leap'd in my Womb for Joy.*] Some refer This Joy to the *Mother*, not to the *Babe*; because the latter was not *capable* of rejoicing: “*My Joy*, says the *Mother*, *made him leap.*” But I think the much more elegant Sense is; “*He rejoic'd even in the Womb*; i. e. God so ordering it, he leap'd *as it were* for Joy; *as sensible* of the Honour done to *Me*, and *Him*.”

Ver. 60. *And his Mother answer'd—He shall be called John.*] As we should not recur to a Di-

vine Power, when there is no occasion for it ; I do not think, with some Expositors, that She spoke This by *Revelation* from God ; when her Husband, tho' he could not *Speak*, might by *Writing* have long since informed her that the *Angel* had told him the Child's Name should be *John*.

Ver. 63. *He ask'd.*] i. e. by making *Signs*.

Ver. 69. *A Horn of Salvation.*] i. e. a mighty, an excellent *Salvation*. The Word *Horn*, in the Old Testament, especially in the *Psalms*, often signifies *Strength*, *Power*, *Excellence*, *Honour*, &c. I need not cite the particular Places.

Ver. 70. *Since the World began.*] The first Prediction concerning our Saviour was *immediately* after the Fall of Man ; that *the Seed of the Woman* should bruise the *Serpent's Head*, Gen. III.

Ver. 73. *The Oath which he swore, &c.*] Gen. XXII. 16. 17. *By myself have I sworn, &c.*

Ver. 74. *Being deliver'd* — *serve him without Fear.*] *Without Fear* must certainly be refer'd to *serve him* ; not (as some would have it) to *deliver'd*. To be *deliver'd without Fear* is scarce Sense.

ἀνατολή
ἡ

Ver. 78. *The Day-spring from on high.*] i. e. Christ, the *rising Sun*, who came down from Heaven ; the *Sun of Righteousness*, who arose with *Healing*, &c. *Malachi* IV. 2. *Zachar.* III. 8. Some translate it the *Branch*. And it is true, our Saviour is so call'd in several Prophecies of the Old Testament ; and as true, that the Word both in the *Greek* and *Hebrew*, signifies *Branch*, as well as the *Rising of the Sun*. But I prefer This Latter ; because of the very next Words, v. 79. *To give light unto them, &c.* A Branch does not *give light*.

Ver. 80. *His Shewing to Israel.*] i. e. Shewing *himself* ; quitting his Retirement in the Desert ; and entering upon his Ministry.

CHAP.

C H A P. II.

VER. 1. *Cæsar Augustus.*] The greatest, most powerful, and most fortunate of all the Roman Emperors. He reign'd 44 Years with the utmost glory; and had at *This time* so settled his Affairs that there was *Peace* over all the World. At This Juncture, the *Prince of Peace*, the *Saviour* of Mankind, the long expected *Messiah* was born.

Ibid. All the World.] i. e. all the Roman Empire; frequently call'd *the World* both by Greek, and Latin Writers.

Tax'd.] i. e. That there should be a general Survey made of all manner of Persons; that their Names should be *register'd*, or *inroll'd*; and an Account taken of their *Estates*, and *Possessions*; in order to their being *tax'd* in another sense, i. e. to their paying Tribute, when ever there should be occasion for it.

Ver. 2. *And This Taxing was first made, when Cyrenius was Governour of Syria.*] OBJ. *Josephus*, and *Tertullian*, say that at This time *Sentius Saturninus* was Governour of Syria. ANSW. 1st. St. *Luke* (supposing him to be no more than a common Historian) liv'd nearer the Time, and was likely to give a truer Account, than *Josephus*; who is moreover inaccurate in many other Instances as to *Chronology*. And *Tertullian*, who was likewise no very exact Writer, might be misled by *Josephus*; not considering what St. *Luke* had said. But 2dly, Admitting what *Josephus*, and *Tertullian* say to be true; St. *Luke* may very well be reconcil'd with them. For 3dly, *Sentius Saturninus* might be Governour or Procurator of Syria, strictly speaking, or in the highest Sense; and yet *Cyrenius*
[*Quirinius*,

[*Quirinius*, according to the *Roman Spelling*] might be appointed by the Emperor to *preside* in the Management of *That* Affair, the Taxation, or Inrollment; and be *so far*, or in *That respect*, Governour of *Syria*. That the Original Word, * render'd *Governour* in our Translation, will very well bear This Sense, learned Criticks have shewn. See them upon the Place. 4thly, The Tax as an *Inrollment* only, might be made when *Saturninus* was Governour; but as a Tax for *raising Money*, it might be *first executed*, when *Cyrenius* was so: And This Dean *Prideaux* tells us was the Case. See him, at large; *Connexion* Part II. Book IX. towards the End. 5thly, The Words may very properly be render'd, *This Taxing was made BEFORE* that which was made *when Cyrenius was Governour*, &c. † So that the First might be under *Saturninus*; the Second under *Cyrenius*: Which Latter was much the more *Famous*; as it occasion'd a great deal of Confusion, and Bloodshed; the *Jews* refusing to pay the Tax impos'd upon them. The Evangelist therefore may be suppos'd to say, "I do not mean *That famous Taxing* under *Cyrenius*; but *another* before it; viz. *That* under *Saturninus*." 6thly, That *Cyrenius*, or *Quirinius*, was Prefect of *Syria*, when *That Tax* was impos'd, against which the *Jews* rebell'd as Before, which was about 12 Years after our Saviour's Birth, is certain, and agreed by All: But why might he not be *twice* in *That Office*? This Tax might be *begun* when he was *first* in it; but suspended (as some learned Authors say, it probably was; see them in *Synops. Criticorum*, p. 888.) upon the Revolt of some Provinces on account of Those Exactions; and afterwards

* Ηγεμονεύων. † Πρῶτη ἡγεμονεύοντος Κυρηνίου.
 ὅτι πρῶτος μὲν. *Job.* 15. 30. and in other places.

wards finish'd by *Saturninus* when Those Troubles were compos'd : Which was at the Time of our Saviour's Birth. Considering that profane History leaves us in the Dark as to This Matter ; any one of These Answers, and much more all of them together, are abundantly sufficient to solve This Difficulty.

Let it be here observ'd, that tho' *Judæa*, at the Time we are now speaking of, was by the *Romans* reckon'd a Part of *Syria* in a *wide Sense* ; yet it was not *Then* a part of it as a *Province* to the Empire, but as a *Kingdom*, tho' a *tributary* one. It was not reduc'd into the *Form of a Province*, and had no *Roman Procurator* to govern it, 'till after the Death of *Herod the Great*, and the Banishment of his Son *Archelaus*. However ; while Those tributary Kings subsisted ; their Kingdoms were included in the *Taxations as Inrollments* ; tho' the People paid *Tribute* only to the *King* ; and the King himself to the *Romans*. Afterwards, viz. when such Kings were no more, and the Countries they had govern'd were reduc'd into *Provinces*, under *Roman Procurators*, such as *Pontius Pilate*, *Felix*, and *Festus* ; the People paid *Tribute to Cesar* ; as we find they did in our Saviour's Time ; tho' not at his *Birth*.

Ver. 4, 5. And Joseph also went up——from *Nazareth*——to——*Betlehem*——to be tax'd——with *Mary*——being great with *Child*.] The *Messiah*, according to the Prophets, was to be born at *Betlehem* ; And so *Mary*, tho' living at *Nazareth*, is by a *singular Providence*, upon the Occasion of This *Tax*, brought to *Betlehem* to be deliver'd There.

Ver. 7. There was no Room for them in the Inn.] They being poor must give place to Those who could pay better. And the Concourse of the People

People upon This *Taxation* must needs be very great.

Ver. 22. *And when the Days of her Purification —they brought him to Jerusalem.*] OBJ. 1. *Joseph*, and the *Virgin Mary* were at *Bethlehem*, when the *Wise Men* came with their Offerings; which we said [Note on *Matth. II. 16.*] was about a Year after the Birth of *Jesus*: Here it is said that *when the Days of her Purification* (i. e. 33 Days. *Levitic. XII. 4.*) *were accomplish'd*, they brought him to *Jerusalem* to present him to the Lord. They must therefore return to *Bethlehem*, after This *Presentation*: For *There*, according to *St. Matthew*, the *Wise Men* found them, and left them. And yet, 1st. They had no *Habitation*, and *Nothing to do* There. 2dly, There is no *Mention* made of such a *Return*, by This Evangelist, or any Other. ANSW. 1st. That they had no *Habitation*, and *Nothing to do*, at *Bethlehem*, is SAID without *Proof*; and 'tis more likely that they DID lodge or *sojourn* There, for some Time after the Birth of *Jesus*. His Parents might very well think it proper that, as He was *born* at *Bethlehem*, so he should have some part at least of his *Education* There; by Reason of his Relation to the House of *David*, whose City *Bethlehem* was. 2dly, The *Silence* of an Historian, as to *some particular Fact or Circumstance*, proves nothing. That they *did* return to *Bethlehem* is plain; because they were *There* after they went *from it*. But what occasion had any Evangelist to give us an express Account of their *Return*? If we find a man in a place which we know he went from; we may be *sure* he *return'd* to it, without being *told* so. OBJ. 2. Well; but besides This *Silence* concerning such their *Return*; we have positive Evidence *against* it, in This very Chapter, v. 39. *And when they had perform'd*

perform'd all things according to the Law of the Lord, they return'd, [not to Betlehem, but] into Galilee, to their own City Nazareth. ANSW. 1st. It is said indeed that *after* the Presentation they return'd to *Nazareth*; but not that This was the *very next* thing they did, they might go some whither else before they went thither. If it be urg'd, that the *first*, and *plainest* Sense of the Words *WHEN they had perform'd, &c. They return'd, &c.* is, that *as soon* as they did the one they *forthwith* did the other; I grant it. But then I say, 1st. There are innumerable Instances in *all* Writers, as well as the *sacred*, of Words *not* to be taken in their *first*, and *plainest* Sense: And they *ought not* to be so taken; if, upon comparing the *Authors* with *themselves*, there appears good Reason that they *should not*. 2dly, They might *immediately*, and *directly* go to *Nazareth*; continue there some considerable time too; and yet be at *Betlehem*, when the *Wise Men* arriv'd. And so This Text stands not the least in our way; even if it be taken in it's *first*, and *plainest* Sense: Which, however, I have shewn, there is no Necessity that it should be. It is here to be observ'd, that (according to This Account) the Time of our Saviour's *Flight* into *Egypt* must be long after the *Purification*, &c. But after all, it is not certain (tho' much more probable) that our Saviour was a Year old, and something more, when the *Wise Men* arriv'd: *Herod* indeed *thought* the *Star* *appear'd* at the Time of his *Birth*; but he might be *mistaken*: It might be about the Time of his *Conception*; and so the *Wise Men* might arrive just when he was *born*. If so; all the above-mention'd Objections vanish at once. As for the Difficulty about the *publick Testimony* of *Simeon*, and *Anna*, See Note on Ver. 27. 28.

Ver.

NOTES upon the Gospel

Ver. 25. *The Consolation of Israel.*] i. e. The Coming of the *Messiah*, or *Christ*.

Ver. 27, 28.] *And He came by the Spirit into the Temple*——*Took him up in his Arms, and said, &c.*] OBJ. How happen'd it that these Declarations, of *Simeon* here, and of *Anna*, v. 38. did not come to *Herod's* Ear, and so endanger the Child's Life? ANSW. 1st, Neither of them declares him to be the *Christ* in express Terms, *Simeon* indeed strongly intimates it; but 'tis in prophetic Phrases: which the common People may be easily conceiv'd not to have understood, when they were first utter'd. 2^{dly}, and chiefly. The Presentation of the Child, and *Simeon's* and *Anna's* Speeches may well be suppos'd to have been in a retir'd Apartment of the Temple; where *Joseph*, and *Mary* only, or perhaps one or two more of their Relations, were present. As to what is said, v. 38. that *Anna*——*spoke of him to ALL them that look'd for, &c.* it may very properly be understood of all [the few] THEN present; and of all [her Friends, and Acquaintance] as she happen'd to meet, and privately converse with them, AFTERWARDS.

Ver. 34, 35.——*Said unto Mary his Mother, Behold this Child is set*——*spoken against.* (*Yea a Sword shall pierce*——*also*) *that the Thoughts*——*may be reveal'd.*] *Simeon* being divinely inspir'd, speaks to the Mother only, tho' *Joseph* was present; knowing that the Child had no human Father.——*Is set for the Fall, and Rising again, of Many in Israel.* i. e. Tho' the Design of his Coming was to save All; yet to Many, by reason of their wilful Infidelity, He would prove a *Stumbling-Stone*, or *Rock of Offence*, Rom. IX. 33, as well as be the Author of Salvation to Many, who would believe in him. Instead of *rising again*, it should be

be render'd *rising up*, or *rising*, without *any* particle. *Rising*, i. e. from *Sin*; being fav'd. *A Sign*, i. e. a *distinguish'd* Person, set up as a *Banner*, or *Ensign*—*That shall be spoken against*; i. e. *shall endure the Contradiction of Sinners*, Heb. XII. 3. Or Thus; He shall be set up as a *Mark*, or *Butt*, to be shot at, by the *Blasphemies*, and *Calumnies* of his *Enemys*. Those Words, *Yea a Sword shall pierce through thy own Soul also*, are in a Parenthesis; and so printed both in the Original, and in Translations: The next Words *that the Thoughts*, &c. cannot relate to *Her*; For a Sword piercing *Her* could not discover the Thoughts of *Others*. They relate to Those mention'd *Before*, who should *fall*, or *rise*; whose *inward Thoughts* would be *reveal'd*, or made manifest, by their *outward Actions*. The Meaning of Those Words, *A Sword shall pierce*, &c. is, "Nay, You yourself shall endure much *grief*, *trouble*, and *affliction*, upon the account of his Sufferings." I cannot understand it, as Some do, of *her own Martyrdom*: For that she *was* martyr'd, is said by nobody that I know of, but by *Epiphanius* in the 4th Century; whom I apprehend to have been no very accurate Writer. And 'tis to me improbable that God should suffer a Person so *highly honour'd*, the most so of any *mere Creature* (the highest Archangel not excepted) to be burnt, torn, or mangled, by rude profane Ruffians. If it be said, her *holy Son*, and *Lord* himself, God as well as Man, was so treated; I answer, That was *necessary* for the *Salvation* of Mankind: Which cannot be said in This Case.

Ver. 37. *Departed not from the Temple.*] i. e. *Constantly attended* there at the *Hours of Prayer*. It is not to be suppos'd she was *always* There. Expressions of This Nature are common: Thus

in vulgar Discourse; "He is NEVER out of his Company," &c. And *Levitic. X. 7.* Aaron, and his Sons are commanded *not to go out of the Door of the Tabernacle*; i. e. during the Time of their Ministry.

Ver. 43. *The Child Jesus tarried behind — and Joseph, and his Mother knew not of it.*] OBJ. How came they to go away *without* him? And how was it possible they should *not miss* him? ANSW. The Passage is somewhat obscure, for want of our being acquainted with the Manner, and Circumstances of People's travelling upon Those Occasions. 'Tis certain they went in vast Companies; or Caravans, as they are now call'd in the Eastern Countries. And Some say, the Men and Women travel'd separately, 'till they came to their Inns at Night. So that *Mary* might suppose him to be with *Joseph*, and *Joseph* might suppose him to be with *Mary*.

Ver. 44. *In the Company.*] The Caravan aforesaid.

Ibid. *Went a Days Journey.*] Continued their Journey homewards, for a Day.

Ver. 49. *Wist ye* [Knew ye] *not that I must be about my Father's Business?*] Or, *in my Father's House*: * as the Words of the Original may be render'd.

C H A P. III.

VER. 1. *Pontius Pilate being Governour of Judea; and Herod being Tetrarch — Lisanius Tetrarch of Abilene.*] A Tetrarch is a Governour of a fourth Division of any Region, or Country. Upon the Death of *Herod the Great*, his Kingdom

* ἐν τοῖς τῷ πατρὶς μου. See the Criticks.

Kingdom was divided into *four Parts*: Three of them call'd *Tetrarchies*, as here mention'd: The *Fourth* Division was that of *Judea*; which, after the Deposition of *Archelaus*, was made a Province of the *Roman Empire*; and govern'd by a *Roman Procurator*, or Deputy: as *Pontius Pilate*, *Felix*, *Festus*. This Governour was not call'd a *Tetrarch*, like the other *Three*; because *His* Jurisdiction was of another Kind. He was a *mere Lieutenant*, having a *Commission* only for a *certain Time*, or *during Pleasure*. They were a Sort of *Kings*; had their Authority for *Life*, &c. Accordingly, *Herod* (i. e. *Herod Antipas*) is call'd both *Tetrarch*, and *King*, in the same Chapter. *Matth. XIV.*

Ver. 2. *Annas, and Caiaphas being the High-Priests.*] Q. 1. How could there be *two* High-priests at the same time? ANSW. We have mention in *Josephus* of *Jonathan*, and *Ananias*, *Ananus*, and *Jesus*, as High-Priests at the same time. There were probably *many* who bore That *Name*, even all who *had born* That *Office*; which, by the Corruption of the Times, and the Subjection of the Jews to a foreign Power, was from being *Hereditary*, and for *Life*, now become *Annual*. Since therefore there were so *Many* call'd High-Priests; Q. 2. Why does *St. Luke* mention only these *Two*? Mr. *Selden* answers; As in the first Verse He had given an account of their *external* Government by *Tetrarchs*, and *Procurators*; so in This he gives an account of That *civil*, and *sacred* Government, which was left to be managed by *themselves*, by the *Sanhedrim*, and *High-Priest*. And because *Annas* was then their *Nasi*, or Prince of the *Sanhedrim*, whence He is call'd the *Ruler of the People*, *Acts XXIII. 5.* and *Caiaphas* was *High-Priest* That Year; therefore They only are here

NOTES upon the Gospel

nam'd, as having the Chief Authority, sacred, and civil, in Their Hands.

Ver. 4, 5. *As it is written — Prepare ye the way — Every Valley — shall be made smooth.*] See Disc. II.

Ver. 11. *He that hath two coats — that hath meat, let him do likewise.*] For these Proverbial Expressions, which are not to be taken literally, and strictly, see Note on *Matth. V. 39—41*. The Meaning here is: “ Be liberal, according to your Abilities, in giving Raiment, and Food, to Those who want it.”

Ver. 12. *Publicans.*] Custom-House Collectors, or Tax-Gatherers.

Ver. 13. *Exact no more than that which is appointed you.*] i. e. Do not make People pay more than is levy'd upon them by Law; do not extort Money from them to your own private Use.

Ver. 14. *Your Wages.*] Your Pay.

Ver. 23. *And Jesus himself began to be about thirty years of age; being (as was supposed) the Son of Joseph; which was the Son of Heli.*] The first Clause should be render'd Thus. * *And Jesus himself was about thirty Years of age, when he began* [his Ministry:] or enter'd upon his Office. In the latter Clause, according to many very learned Men, Gomarus, Spanheim, Usber, Lightfoot, GERRB. Job. Vossius, a late learned French Writer, Mr. Archdeacon Yardly, † and, I think, Others, with whom I entirely agree; the Words are all right, as St. Luke wrote them; but the Parenthesis is wrong placed by modern Transcribers, and Publishers; there being no Parentheses in

* Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡς ἐστὶν τριάκοντα, ἀρχόμενος.

† Some of These expressly assert that the Parenthesis is wrong; the rest imply it, by saying that *which was the Son* should suppose *vid;* not *vid.* of which hereafter.

in ancient Manuscripts. That *Joseph* was the Son of *Heli*, i. e. his *Son-in-law* is very true; and it is no unusual thing to give a *Son-in-law* the Name of *Son*. But it does not therefore follow, that St. *Luke* HERE affirms This of him. Here is no occasion for inserting *Joseph* in the Genealogy of *Mary*: And tho' he be *named* in This Verse; yet it need not be conceiv'd that He here supplies the place of one *Generation*, or comes in as a *Member* of the *Genealogy*. Thus then. According to the printed Copys of the New Testament, and most Translations, *Ours* in particular; The Order of the Words is This: "*Jesus*—being (as was suppos'd) the Son of *Joseph*, which was the Son of *Heli*." The Words *which was the Son* are not in the *Greek*; and therefore in our *English* Bibles are printed in *Italick*. According to which; the Evangelist says *Jesus* was suppos'd to be the Son of *Joseph*; which *Joseph* was the Son of *Heli*. This conjoins *Joseph*, and *Heli*, as *Son*, and *Father*. But it seems better to distinguish the Text Thus. "*Jesus*—being (as was suppos'd, the Son of *Joseph*) of *Heli*:" or in other Words; "*Jesus* (who was suppos'd to be the Son of *Joseph*) was the Son of *Heli*." Therefore as the Word *Son*, which is *express'd* in the former part of This Sentence, relates to *Jesus*; so the Word *Son*, which is *supply'd* in the latter part to complete the Sense, relates likewise to *Him*, as the *Son*, i. e. the Grandson of *Heli*: Grandson of *Heli*, by being Son of *Mary*; [See Note on Matth. I. 16. p. 12.] who [*Mary*] is not *here* nam'd; because it was not the Custom of the Jews to deduce the Genealogies of *Women*: And that *She* was our Saviour's *Mother*, we are sufficiently inform'd by the Evangelists in *other* places. If This then be Fact; Those who insert *Son* in the

the *Genitive*, instead of *Son* in the *Nominative*, * and make the inserted Word *Son* to be put in apposition with *Joseph*; and likewise those Versions which read, *which was the Son of Heli*, making *Joseph* to be here mention'd as the Son of *Heli*; have mistaken the Meaning of the Evangelist. The Proofs of the main Point are These. 1st. It is beyond Question, and allow'd by All, that the Word *suppos'd* relates only to *Joseph*, as a *suppos'd* Father; Why then, according to the Rules of Orthography, is not the Parenthesis plac'd so as to include *Joseph*, to whom *alone*, as the *suppos'd* Father of *Jesus*, That Word particularly belongs? 2dly, The common Reading, by means of the Situation of the Parenthesis, makes *Joseph* the Son of *Heli*; *Heli* the Son of *Matthat*; and so of the Rest: And supposes that the Business of the Evangelist is to trace the Genealogy of *Joseph* up to *Adam*. But is This to be conceiv'd by any one who attentively regards the Chapter? At v. 21, 22. he tells us, that after *Jesus* was baptiz'd, *the Heaven was open'd* — *the Holy Ghost descended* — *a Voice came from Heaven, which said, Thou art my beloved Son, &c.* And doth it seem in the least probable, that St. *Luke*, whose Thoughts were full of This glorious Manifestation, and Proclamation from Heaven, testifying that *Jesus* was the *Son of God*, should instantly turn his Pen, and fill 15, or 16 Verses with the Genealogy of *Joseph*? Would not This have been a very unskilful, ill-tim'd, and ill-plac'd Digression? Was it not more proper for him to go on in shewing that THIS JESUS, who was thus gloriously declared the *Son of God*, was indeed the *Son of God*; and was with equal Truth the *Son of Man*; being, according to the *Flesh*, truly descended from *Heli*,

* *ὁ* instead of *υἱ*.

Heli, and so on, up to *Adam*? Upon the Whole, it appears plainly that St. *Luke*'s Mention of *Joseph* is only *by the Bye*; and ought by a Parenthesis to be distinguish'd, and cut off from the rest of the Chapter: in which there seems not to be one Word more relating to him. 3dly, It is agreed on all hands, that it is necessary to supply the Sense with the Word *Son* between each of the Degrees in the Genealogy; but whether in the *Nominative*, or *Genitive*, is the Question. The *ἡδὲ* or *ἡ*. common Opinion is for the Latter; and so makes each Person in the Pedigree the Son of Him who is named immediately after him: It makes *Jesus* the suppos'd Son of *Joseph*; *Joseph* the Son of *Heli*; *Heli* the Son of *Matthat*; and at length *Seth* the Son of *Adam*; and *Adam* the Son of *God*. But This is so far from *particularly distinguishing*, and *characterizing* THAT *JESUS* whole History the Evangelist writes; that the same Argument will prove *every one* of the *Sons of Adam* to be the *Son of God*. We are indeed *all* of us *Sons of God* in an *improper* Sense, as we are his *Creatures*: But St. *Luke*'s Design (as appears from what we above observ'd) was to shew that *Jesus* was *properly* the Son of God, in a *supereminent*, and *incommunicable* Manner; so as no other Man ever was, is, or can be: and moreover to shew that He was *really*, and *truly Man*, as being descended from *Adam*. Whereas, if, according to the other Interpretation, the Sense be supply'd with the Word *Son* in the *Genitive*, *Jesus* is here said to be the *Son of God*, only as the other Persons in the Genealogy are so; or at least only as *Adam*, who was *immediately* created by God, was thereby entitled to be call'd his Son. Which cannot be; because (as we have seen) in the Words *immediately before* the Genealogy,

we

we have the History of his being declar'd the Son of God in an infinitely higher Sense ; and from a multitude of *other Texts* He is prov'd to be the *Son of God* in such a Sense, and to be *Himself God*. From what has been said it appears, that, to complete the Sense, the Word *Son* in the *Nominative* ought to be *understood*, and *repeated* before *every Member* of This Genealogy ; and must be taken to refer to, and be put in Apposition with, *Jesus* ; whose Genealogy This is. Thus then : St. *Luke* asserts that *Jesus* was the Son of *Heli*—That *Jesus* was the Son of *Matthai*, &c. That *Jesus* was the Son of *David*—That *Jesus* was the Son of *Jesse*, &c. That *Jesus* was the Son of *Seth*—That *Jesus* was the Son of *Adam*, and so *truly*, and *naturally* the *Son of Man*—And that *Jesus* likewise was the *Son of God*. And that This is no *arbitrary* Exposition, appears from *Gen. XXXVI.* where v. 2. *Abolibamab*, one of *Esau's* Wives, is said to be the Daughter of *Anab*, the Daughter of *Zibeon* the *Hivite*. Now *Anab* appears from the following Part of the Chapter to have been a *Man*, and the Son of *Zibeon*, v. 24. And therefore the Word *Daughter*, in both Members, is apply'd to *Abolibamab* ; and the Construction is This: *Abolibamab* the Daughter of *Anab*, *Abolibamab* the Daughter of *Zibeon* ; *Anab* being the Father, and *Zibeon* the Grandfather of *Abolibamab*. That *Son*, and *Daughter* in the Scriptures, and in other Writings too, often signify no more than a *Descendant* from such, or such a Person, not an *immediate* Son or Daughter, is well known ; and we need say no more of it. Note here, by the Way ; This does not contradict what we have elsewhere said, that *Women* do not bear a part in Genealogies. Because 1st. This short Account of *Abolibamab*

libamab deserves not the Name of a *formal*, *profess'd* Genealogy. Or if it did; yet 2dly, What we said relates to the *Jewish* Genealogies; not to Those of the *Hivites*, or any other *Heathen* Nation. And if it be farther objected, that in *Matth. I. Tamar, Rabab, Ruth, and Bathshebah* are nam'd; I answer, They are only nam'd *incidentally*, or by the *Bye*; not as *Branches*, or *Members* of the *Genealogy*: as the *Virgin Mary* must have been, had *She* been mentioned; because her Son had *no human Father*.

Ver. 24. *Which was the Son of Matthat, which was the Son of Levi.*] That These two Names are to be *retain'd* in the Genealogy, not to be *left out*, as Some would have it, see sufficiently prov'd by Mr. Archdeacon *Yardley*: [*Genealogies of Jesus Christ*, Part II. Sect. 6.] From whose very learned, judicious, and accurate Work, far the greatest Part of the Notes upon the foregoing Verse is transcrib'd in his own Words. I recommend the Whole Treatise to the Reader, as one of the most curious, and useful Pieces of Criticism I ever saw.

Ver. 36. *Which was the Son of Cainan, which was the Son of Arphaxad.*] For the famous Dispute about the second *Cainan*, I refer to the same learned Author; who has *very lately consider'd*, and, I think, *exhausted*, the Subject. *Geneal.* Part II. Sect. 2.

Ver. 38. *Which was the Son of Adam; which was the Son of God.*] See the Notes on Ver. 23. *St. Luke* concludes the Genealogy, by declaring the *two Natures* in Christ; the *Human*, by which He was the Son of *Adam*, and the *Seed of the Woman*, which was *promis'd* to *Adam*: the *Divine*, by which He was the *Son of God*, as *proclaim'd* by a *Voice from Heaven*, v. 22. It is observable,

that *Matthew*, writing to the *Jews*, deduced the Genealogy in such a manner, as to shew that *Jesus* was Heir of *Abraham* and *David*, and so THEIR *Messiah*; in whom the Covenant made with *Abraham* was fulfill'd. But *Luke*, who wrote to the *Greeks*, and other *Gentiles*, trac'd up the Pedigree to the very *Original* of *Mankind*; signifying thereby, That THIS was HE, who, being born for the *common Good* of *Mankind*, should confer upon *all* who believ'd in him the *Right* of being *God's Children* in a *spiritual* Sense, which *Adam*, and his Descendants, had lost; and who should be the *Saviour* not only of the *Jews*, but of *All* descended from *Adam*.

C H A P. IV.

VER. 13. *The Devil*—departed from him for a Season.] For he assaulted him again at his *Passion*. See *Luke XXII. 53*.

Ver. 16. *Stood up for to read.*] To read, and to expound, the *Scriptures*.

Ver. 17. *There was deliver'd to him, &c.*] i. e. by the *Minister*, or *Officer*, of the *Synagogue*. See v. 20.

Ver. 19. *The acceptable Year of the Lord.*] The *Year* (i. e. the *Time*) of *Release*, and *Deliverance* from *Sin*, under the *Gospel*; like the joyful *Year of Jubilee* under the *Law*.

Ver. 22. *Is not This Joseph's Son?*] They wonder'd that One of so mean a *Condition*, and *Education*, should speak so powerfully.

Ver. 23. *Physician heal thyself*—do also here in thy own Country.] Q. How is This Proverb apply'd; since He supposes them to speak not of himself, but of his *Countrymen*? ANSW. The Sense

Sense is in effect the same. One's own *Relations*, and *Countrymen*, are next to *One's self*. "Since You have work'd such *Miracles* at *Capernaum*; why do you not the same Here at *Nazareth*, which is your own *Native Place*? For so They thought it: And it was indeed the Place of his *Abode*; tho' not of his *Birth*.

Ver. 24. *No Prophet is accepted in his own Country.*] As if he should have said: "Since you are so perversely prejudic'd against me, upon the account of my *mean Parentage*, which is so well known to You among whom I have liv'd; You are not *worthy* to have so many *Miracles* wrought among You, as Others have had." See Notes on *Matth. XIII. 57, 58.* I say *so many* *Miracles*; For He did work *some*, even among *These People*; as appears from the Passage in *St. Matthew* now refer'd to.

Ver. 25. *The Heaven was shut up three Years, and six Months.*] OBJ. It appears from *1 Kings XVIII. 1.* compar'd with the Narrative following, that the Drought ended in the third Year: How then is it true that *the Heaven was shut up*, (i. e. there was no Rain) for three Years, and a Half? ANSW. In *That* place cannot be meant the third Year of the Drought (because it was said, Chap. XVII. 1. *there shall be no Rain for these Years*, i. e. *three Years* AT LEAST, the Word in the *Hebrew*, being *Plural*, not *Dual*) but rather of *Elijah's* Stay at *Sarepta*, or *Zarephath*. He dwelt at the Brook *Cherith*; a Year; for the Brook is said to be dry'd up at the *End of Days*, [*Heb.*] i. e. *a Year*; as the Word *Days* is often taken. And he might stay at *Sarepta* above two Years; and after *many Days* (*1 Kings XVIII. 1.*) shew himself to *Ahab*. And sure those *many Days* MIGHT

NOTES upon the Gospel

make up *half a Year*; and our Saviour may be allow'd to have known that they DID so.

Ver. 25, 26, 27. *Many Widows were in Israel—but to None of them was Elias sent, save to Sarepta, &c. And many Lepers—but None of them—save Naaman the Syrian.*] The Sense is; “As in the Days of *Elijah*, and *Elishab*, the *Jews*, tho' God's own People, were for their Wickedness neglected, and some *Gentiles* for their good Dispositions encourag'd by him; so it shall be now in the Dispensation of the Gospel. The particle render'd *save*, twice us'd in This Passage, is not *exceptive*, but *discretive*: For it would not be Sense to say, *No Jews*, EXCEPT *Gentiles*. See Note on *Matth. XII. 38, 39.*

Ver. 28. *Filled with Wrath.*] For his *Reflections* upon their *Unworthiness*; and his seeming to prefer the *Gentiles* before the *Jews*.

Ver. 30. *Passing through the midst of them, &c.*] Becoming *invisible*, or otherwise escaping by *Miracle*.

Ver. 33. *Cried out.*] i. e. *The Devil*, through his *Organs*, cried out.

Ver. 34. *Let us alone; what have we, &c.*] It is common for a *single* Person to speak thus in the *plural*, including Others with himself. *We*; i. e. *I*, and the rest of us—*We Devils*.

Ver. 41. *And Devils also came out of Many; crying out, and saying, Thou art Christ, the Son of God: And He, rebuking them, suffer'd them not to speak; For they knew that He was Christ.*] Q. Why should he rebuke them, and not suffer them to speak; when they declar'd that He was Christ, and the Son of God? Is not the Testimony of an Enemy the best Evidence? ANSW. *Suffer'd them not to speak*; i. e. not to speak any more: For they *had* spoke, and *testify'd* of him; and He

He had *permitted* it. He only rebukes them, and silences them *afterwards* to shew his *Authority*, and *Power* over them; and to intimate that their bearing witness of him was not out of good Will to him; but that This Confession was *extorted* from them by the over-ruling Providence of God. Notwithstanding This *Rebuke*; their *Testimony* was in full Force.

C H A P. V.

VER. 3. *Thrust out a little from the Land.] Push [the Ship, or Fishing-Boat] a little from the Shore.*

Ver. 8. *Depart from me; For I am a sinful man, O Lord.] i. e. The Sense of My Sins awes, and confounds me; as unworthy of so holy a Presence.*

Ver. 10. *Thou shalt catch Men.] Men, instead of Fish. Catch them; i. e. bring them into the Church: Which is compar'd to a Net. Matth. XIII. 47. In Matth. IV. 19. He speaks in the plural; I will make You Fishers of Men. He said This to all; but to Peter more especially.*

Ver. 17. *The Power of the Lord was present to heal them.] Them; i. e. Those who came to be heal'd of their Infirmities. v. 15. It does not relate to the Pharisees, and Doctors mention'd in This Verse. There are several Instances of such Constructions both in the sacred, and other Authors. See Note on Chap. IX. 13. and Whitby upon This very Verse.*

Ver. 30. *THEIR Scribes, and Pharisees.] i. e. The Scribes, and Pharisees of THAT PLACE.*

Ver. 39. *No man also, having drank old Wine, straitway desireth new; For he saith the old is better.]*
 “ Even

“ Even so my raw Disciples must not be *presently* engag’d in these Austerities of Life, which may *at first* be offensive to them; they liking their *old way* best: But must *by degrees* be brought to observe them.” For the rest from Ver. 34. to This Verse; See the Notes on *Matth. IX. 15, 16, 17.*

C H A P. VI.

VER. 1. *The second Sabbath after the first.]* This may seem a strange Expression. Is not *every* Second *after* a First? ’Tis answer’d; it ought to be render’d *on the second prime, or chief, Sabbath.** For there were *three prime, or chief, Sabbaths.* 1. When the chief Day of the *Passover*; 2. When the Feast of *Pentecost*; 3. When the chief Day of the Feast of *Tabernacles*; fell on a Sabbath. *Pentecost* therefore is here meant; as *Grotius*, and *Dr. Hammond*, have shewn. Tho’ Some understand it of the Sabbath after the *2d. Day of the Passover*: See *Whitby*; whose only Reason against the other Account is certainly very weak. He supposes that at *Pentecost* there could be no *Corn standing* for the Disciples to pluck; because *Pentecost* was likewise call’d the *Feast of Harvest*; and consequently all the Corn was then in the *Barns*. As if there could be no *Harvest-Time*, ’till *Harvest is over*. The Contrary, one would think, should be the better Consequence.

Ver. 12. *In prayer to God.]* If the Word here render’d *Prayer* be *rightly* so render’d; the Expression in the Original is very singular: Literally
Thus;

* ἐν σαββάτῳ δευτεροπρώτῳ. That δευτεροπρώτον should be the same with δεύτερον πρῶτον, according to Analogy, may be accounted for. See *Grotius*, and *Hammond* upon the Place.

Thus; [He continued] *in the Prayer* (or *in Prayer*,) of God.* But as the Word often signifies an *Oratory*, or *Place to pray in*; it were better translated, "He continued all night in an *Oratory of God*, or an *House of Prayer*."

Ver. 13. *When——he named Apostles.*] The Word *Apostle* signifies *Messenger*, *Ambassador*, a Person *dispatch'd* upon some *special Business*, &c.

Ver. 20. *Blessed be ye, Poor, &c.*] For some Parts of the *Sermon* on the *Mount* repeated Here, and Chap. XI. XII.. See Note on *Matth. V. 2. Ye Poor*: i. e. either *Poor in spirit*; as *Matth. V.* or *Poor in fortune*, and bearing your *Poverty* with a *Christian Temper*: or *Both*.

Ver. 21. *Blessed are ye that hunger, &c.*] Either *hunger after righteousness*, as in *St. Matthew*; or *want necessary Food*, and bear it *patiently*; or *Both*.

Ibid. Weep—laugh.] See Note on *Matth. V. 4.*

Ver. 24. *Woe unto you that are rich.*] i. e. *Are rich*, and live as *rich men usually doe*; trusting in riches, and forgetting God; being *covetous*, or *luxurious*, &c. That This is the Sense, appears from the next Words, *For you have received your Consolation*. Compare This with Chap. XVI. 25. It is not a *Sin to be rich*; merely *in itself*; or upon its own *Account*.

Ver. 25. *Woe unto you that are full——that laugh, &c.——*] i. e. *Are full*, and make an *ill use* of That *Fulness*; as Above. *Laugh*; i. e. *rejoice*; and that again *immoderately, sinfully*, in *carnal Security*, &c.

Ver. 26. *Woe unto you, when all men shall speak well of you.*] In all the ancient Copies of the Original the Word *all* is not found: but is added in the *Syriac*, and *Arabic Versions*. It should be render'd therefore, *When men shall speak well of you*. Men;
i. e.

* ἐν τῇ προσευχῇ τῷ Θεῷ.

i. e. the *Generality*: And the *Generality* being corrupt, and vicious; it is an ill Character to be well spoken of by them. Not that This holds *universally*; as Aphorisms of This nature seldom do: It is so for the *most part*; and That is sufficient to warrant such Maxims.

Ver. 30. *Give to every one——and of him that taketh away——ask not again.*] For the Former, see the Note on *Matth. V. 42.* For the Latter see the foregoing Note in the same Chapter, Ver. 39—41. “*Suffer wrong, rather than go to Law; if the Loss be not considerable.*”

Ver. 32. *For if ye love, &c.*] This *For* relates to Ver. 27, 28. the three next Verses being, as it were, in a Parenthesis. There are several Instances of This Construction; as I have more than once observ’d.

Ver. 33. *If ye do good to them who do good to you.*] i. e. to them only. So again,

Ver. 34. *If ye lend to them [only] of whom ye hope to receive.*

Ver. 35. *Lend, hoping for nothing again.*] i. e. Do so to Those who are in Want.

Ver. 38. *Shall men give, &c.*] It should be render’d *shall be given.** There is no *Men* in the Original. It *may* be given by *Men*; but *certainly will be given by God.*

Ver. 39. *And He spake a Parable to them; Can the Blind, &c.*] Interpreters have, I think, given themselves a needless Trouble in endeavouring to find out the *Connexion* between These, and the foregoing Words: And so again at Ver. 40. *The Disciple is not above his Master*: And at Ver. 41. *And why beholdest thou the Mote, &c.* And the same may be said of a Passage above; v. 27. *But I say——love your Enemy.* In These, and other Instances,

* *δωκεται* for *δοθησεται*. Hebraism.

Instances, there is *no* Connexion at all : And what then ? Why might not our Saviour *sometimes* drop his divine Sayings, as *Solomon* does his *Proverbs*, unconnected, and independent of one another ? *Very often* indeed there is a Connexion, *not perceivable at first sight* ; and *then* it is necessary for an Expositor to *explain* it.

Ver. 40. *Every one* [of the Disciples] *that is perfect, shall be* [rather *will be*] *as his Master.*] i. e. The Disciple that *perfectly understands* the Rules, *sees the Example* of his Master, and *sincerely desires* to imitate him, will tread in his Steps, *do*, and *suffer* as his Master did ; and so will be *like* him.

C H A P. VII.

VER. 29. *Justify'd God.*] i. e. *approv'd, applauded, gave thanks for*, his *Wisdom*, and *Goodness*, in calling them to Repentance by the Preaching of *John* the Baptist.

Ver. 30. *The Pharisees, and Lawyers rejected the Counsel of God AGAINST themselves.*] It should be render'd TOWARDS *themselves*. “ They re-^{εἰς ἑαυτούς.}jected the gracious *Design*, and *Purpose* of God towards them : ” Which was, that they should be *saved*, by the *Preaching*, and *Baptism*, of *John*, and of *Christ*.

Ver. 21. *And the Lord said.*] These Words are not in many of the best, and most ancient Manuscripts. If they are admitted ; the two foregoing Verses must be the Words of the *Historian*, St. *Luke* : If not ; they must be the Words of our *Saviour*. The Sense of them is very good, either way.

Ver. 40. *Simon.*] That was the Name of the Pharisee, the Master of the House.

Ver. 47. *Her Sins, which are many, are forgiven; For she loved much.*] Rather, THEREFORE “*she lov’d*, and continues to love, *much*; and has given these Testimonies of it.” That the *Particle* should be so render’d, appears not only from the plain Import of the foregoing Parable; in which he that had the greater Debt forgiven is *therefore* supposed to have greater Love to the Creditor; not to be therefore forgiven, *because* he had That Love: but also from the Signification of the *Hebrew*, and *Greek Particles*.*

Ibid. *But to whom little is forgiven the same loveth little.*] Take the Sense of the whole Verse in These Words; extracted by Dr. *Clarke* from *Grotius*, *Mede*, and Others: with a little Variation which I shall make. “So far is This Woman
“from being unworthy to *touch me* by reason of
“her Sins, which are indeed, as you suppose,
“great, and many; that, on the contrary, God
“having forgiven her those many, and great
“Sins upon her sincere Repentance, the Sense of
“That Mercy has filled her heart with such ar-
“dent Love, and Gratitude, as expresses itself
“in far more extraordinary Instances of humble,
“and devout Thankfulness, than *You*, who *think*
“you have but *little* forgiven you, do, or can
“express; or than *She herself*, if she had *less*
“forgiven her, would have testify’d. And This
“makes her more worthy of my Company, than
“Those who think themselves so holy, as to need
“*little*, or *no* Forgiveness.

Ver.

* The *Hebrew* ו promiscuously taken for the *Greek* ὅτι and ὡς: and those two for each other. See *Hammond* and *Mede* upon the Place.

Ver. 48. *Thy Sins are forgiven.*] This is only a *fresh* Declaration, *Renewal*, or *Confirmation* of the Pardon; Her Sins were forgiven *Before*.

Ver. 47.

Ver. 49. *WITHIN themselves.*] Or [whispering] *AMONG themselves.*

ἐν ἑαυ-
τοῖς.

C H A P. VIII.

VER. 12, 13, 14, 15. *Those by the way-side, are—They on the rock, are—That which fell among Thorns, are—That on the good ground, are they, which in an honest, &c.]* The Reader is desir'd to peruse, and consider attentively, the Notes on *Mark IV.* Ver. 15. Ver. 20. Ver. 26, 27, 28, 29. Much has been there said of the *Expressions* in This Parable, as related by St. *Matthew*, and St. *Mark*, concerning the *Seed*, and *Those* who receive it. But here, as it is related by St. *Luke*, are fresh Difficulties. For the clearing of which, I observe First, that by the *Seed* is certainly meant the *Word of God*: For so our Saviour expressly says, *Mark IV.* 14. and here in This Chapter, v. 11. Secondly, That in St. *Matthew*, and St. *Mark*, the *Seed*, and *Those* who receive it, are clearly distinguish'd from each other, in *all* the *four* Divisions; [See *Matth.* XIII. 19, 20, 21, 22, 23. *Mark IV.* 15, 16, 17, 18, 19, 20.] Therefore St. *Luke's* Expression, which is *obscure*, ought to be interpreted by *Theirs*, which is *plain*. For, Thirdly, here, in St. *Luke* is an *unusual* Manner of Speech, v. 14, 15. *THAT which fell among Thorns, are THEY—THAT on the good Ground, are THEY—I can account for it no way but This; that in the Word That the Seed, by a Metonymy of the Adjunct, is put for Those*

who receive it ; as Elsewhere, on the contrary, [See Note on *Mark* IV. 26, 27, &c.] *Those who receive it* are put for the *Seed*. As to the two first Verses of This Passage, the 12th and 13th, *Those by the way-side— They on the Rock*—(and the same is to be said of the same Expressions in the other two Evangelists :) 'tis an *Ellipsis* ; to be fill'd up Thus. *Those* [who are represented by the ground] *by the way-side* : *Those* [who are represented by the ground] *on the Rock*. So *Matth.* XIII. 19. *This is He* [who is represented by the ground] *which received Seed by the way-side.* *Mark* IV. 15. *These are they* [who are represented by the ground] *by the way-side.* And so of the rest.

Ver. 14. *Go forth.*] i.e. *Go abroad into the World*, and are involv'd in the *Business* and *Cares* of it.

Ver. 16, 17. *No man when he hath lighted, &c. —For nothing is secret, &c.*] See Note on *Mark* IV. 21, 22.

Ver. 53. *Laugh'd him to scorn.*] So it is translated Here, and in the two foregoing Evangelists. But in the Original 'tis only they *laugh'd* at him, or *derided* him. Which may imply no more, than a *Smile* join'd with somewhat of a *contemptuous Pity*——“ Alas! he knows nothing of the Matter: She is thoroughly dead.” But *laughing him to scorn* gives an Idea of a *loud, rude* Laughter; of *booting*, and *exploding* him. Which is too *gross* in itself; and not hinted in the Original.

CHAP. IX.

VER. 4. *There abide, and thence depart.*] The Sense is, “ Stay in That House, as long as you

you stay in That City." Which they must do ; if they left That House, and That City, at the same time. See Note on *Matth. X. 11.*

Ver. 9. *John have I beheaded ; but who is This ?*]

OBJ. Here he is *doubtful*, and asks a *Question* : In *Matth. XIV. 2.* he is *positive*, and asserts that *This is John the Baptist, risen from the Dead.*

ANSW. 1. He may very well be suppos'd to have spoken upon This Subject at *different times* ; to have been *doubtful* at one time, and *confident* at another. Or 2. He might very well speak *both* these things at the *same time* ; be both *doubtful*, and *positive* in the same Speech. As Thus. " Who is This extraordinary Man ? Sure it cannot be *John the Baptist* ; For Him I have *beheaded* : Tho' Some of you say (v. 7.) He is *risen from the Dead.* And indeed, upon further Thoughts, I am persuaded That is the real Truth."

Ver. 32. *Peter, and They——were heavy with Sleep.*] The *Transfiguration* was probably in the *Night.*

Ver. 33. *Not knowing what he said.*] He spoke as in a *Dream* ; or *between sleeping and waking.*

Ver. 44. *Let these sayings sink down, &c.*] i. e. Let what I am going to say make a deep Impression upon you. For [notwithstanding This Admiration, and These Applauses of the People upon the account of my *Miracles*, and *good Works*] *the Son of Man shall be deliver'd, &c.*

Ver. 51. *When the Time was come that He should be received up.*] Received up, i. e. into *Heaven* ; and consequently die at *Jerusalem* ; which was to be before the other.

Ibid. *He stedfastly set his face to go, &c.*] i. e. He firmly purpos'd and resolv'd to go to *Jerusalem* ; and actually set about it, by passing from *Galilee* through *Samaria.*

Ver.

NOTES upon the Gospel

Ver. 53. *They did not receive him; because his Face was as though he would go to Jerusalem.]* Not that they refus'd to entertain *all* Jews, who were going to *Jerusalem*; but they could not endure that so great a *Prophet* as *Jesus* should go to *Jerusalem* upon a *Religious* Account, viz. to worship at the Feast: Which was determining the Controversy about the *Place* of Worship (See *John* IV. 20.) against *Them*.

Ver. 55. *Ye know not what manner of Spirit ye are of.]* Either; "You do not know your own hearts: You think This proceeds from pure Zeal for *Me*; whereas there is in it a great Mixture of inordinate *Passion*, and private *Revenge*, &c." Or; "You know not the *Spirit*, *Nature*, and *Temper* of the *Christian* Religion; the *Spirit* of the *Gospel*, which is very different from That of the *Law*." This agrees best with the next Words; For the *Son* of *Man*, &c.

Ver. 62. *No man, having put his hand to the Plough, and looking back, is fit for the Kingdom of God.]* The *Proverb* is easy. He who lays his hand to the *Plough* (*undertakes* any *Work*) must look forwards, not backwards. "If You are *bankering* after your Family, and Relations; and, before you follow *Me*, must needs see *Them*, who probably will divert you from your *Resolution*; You are not well dispos'd* to embrace the *Gospel*."

C H A P. X.

VER. 1. *Other seventy——be himself would come.]* i. e. Besides the *twelve Apostles*, Chap. VI. 13. IX. 1. He ordained *seventy* other select *Disciples*, of an inferior Order to the *Apostles*; and sent

* So εὐθετος should be render'd.

sent them to be his *Harbingers*, by preaching the Gospel in such places as He himself intended to visit.

Ver. 2. *The Harvest truly*—*Labourers into his Harvest.*] These Words are spoken upon a *different Occasion*, and to *different Persons*, *Matth. IX. 37, 38.* See *Preface P. 7.* And so again in This Chapter, v. 3, 4.—to v. 12. Part of the same Speech is spoken to the *Seventy* which in *Matth. X.* and even in the foregoing Chapter of This very Gospel, is spoken to the *Twelve*. And the Words at v. 13, 14, 15, *Woe unto thee Chozazin*—*thrust down to Hell*, in *Matth. XI. 21, 22, 23*, are spoken neither to the *Twelve*, nor to the *Seventy*, but to the *People*. That the *Sermon* upon the *Mount* in *St. Matthew* is broken into several pieces, and utter'd upon several occasions, in *St. Luke*, Chap. VI. XI. XII. I have before observ'd. And what is said to the *Multitudes*, *Matth. XXIII.* concerning the *Hypocrisy* and other Wickedness of the *Scribes* and *Pharisees*, &c. and the *Woes* denounc'd against them, is said in *Luke XI.* to a *small Company* at a *private Entertainment*. Many more Instances might be given; particularly from the XIIth and XIIIth Chapters of This Gospel: but These are enough.

Ver. 4. *Salute no man by the Way.*] i. e. so as to lose Time. Salutations in the *Eastern Countries* were long, and ceremonious.

Ver. 6. *The Son of Peace.*] i. e. A pious, and well dispos'd Person. For This, and the whole Verse, see Note on *Matth. X. 11. 13.*

Ver. 7. *And in the same*—*Go not from House to House.*] See Note on Chap. IX. 4. “Change not your Lodgings, for the sake of better Entertainment.”

Ver.

NOTES upon the Gospel

Ver. 18. *I beheld Satan as Lightning fall from Heaven.*] As if he should have said; "No wonder the Devils (v. 17.) are subject to you through my Name: For I have long foreseen, or foreknown, the Fall of Satan's Kingdom by the Power of my Gospel." So the Prophet concerning the King of Babylon: *How art thou fallen from Heaven, O Lucifer! Isai. XIV. 12.* Perhaps too This is an Allusion to the real Fall of Satan from Heaven; when he was expell'd out of it for his Rebellion.

Ver. 20. *Notwithstanding, in This rejoice not—written in Heaven.*] i. e. Rejoice not so much in your Power of casting out Devils, which even a wicked Man may have; as in your spiritual Graces, and your being ordain'd to eternal Life.

Ver. 29. *He, willing to justify himself, said—Who is my Neighbour?*] To justify himself: i. e. to set himself out as a just Person. He took it for certain, and for granted, that he lov'd God, and perform'd his Duty to Him, by strictly observing the Ceremonial Law. But because it might be doubtful how far the Word Neighbour extended; he ask'd the Question *who is my Neighbour?* Had he been answer'd, according to the receiv'd Opinion among the Jews, that only Those of their own Nation were their Neighbours; He would have thought himself perfect in That Respect also.

Ver. 36, 37. *Which now——was Neighbour unto him, &c?——He that shew'd mercy on him——Go, and do thou likewise.*] To the Lawyer's Question therefore, *who is my Neighbour?* the Answer is; *Whoever does you good, even tho' he be not your Countryman; nay tho' he be one of an Enemy's Country.* "As therefore you own a Samaritan was Neighbour to a Jew by doing him good; so do you, being a Jew, shew yourself Neighbour

Neighbour to a Samaritan : by doing him good as occasion shall offer."

C H A P. XI.

VER. 5, 6, 7, 8. *And he said unto them, which of you shall have a Friend — as many as he needeth.*] Being upon the Subject of Prayer, and having just given them a Form of it ; He adds This, to recommend Earnestness, Fervency, and importunate Perseverance in Prayer.

Ver. 14. — *A Devil ; and it was dumb.*] i.e. made the Man dumb, who was possess'd. Thus in other places — *dumb, and deaf Devil.* 'Tis a Metonymy.

Ver. 29. *He began to say, &c.*] In answer to Those who sought of him a Sign from Heaven, v. 16. See Note on Matth. XII. 38, 39.

Ver. 33. *No man, when he hath lighted a Candle — under a Bushel, &c.*] The Connexion of these Words is plain in Matth. V. 15. Somewhat obscure, tho' easy enough to be explain'd in Mark IV. 21. and Luke VIII. 16. See Note on the Former. But Here I can perceive no Connexion at all : Nor is it necessary there should be any. See Note on Chap. VI. 39. How forc'd and unnatural are the Expositions of Those who labour to connect them, the learned Reader may judge, in perusing the Commentators.

Ver. 36. *If thy whole Body be full of Light — the whole shall be full of Light.*] OBJ. This seems to be Tautology, and proving a Thing by itself. ANSW. The latter Whole does not relate to the Word Body ; but to the Course, and Tenour of the Man's Actions. " If thine Eye (v. 34.) be single, i.e. thy Judgment be right ; thy whole Body will

Dd

⌞

be

NOTES upon the Gospel

be full of *Light*; i. e. all the Powers and Faculties of thy *Soul*, or *Mind* will be right likewise. And if so; the whole Tenour of thy *Actions* will be right of course. See Note on *Matth. VI. 22, 23.*

Ver. 41. Give Alms — and all Things are clean unto you.] *Almsgiving*, by a *Synecdoche*, is put for all moral Goodness. See Note on *Matth. XXV. 35.* And it was proper, especially in a Discourse to the *Pharisees*; who were covetous, and uncharitable.

Ver. 45. One of the Lawyers — Us also.] *Scribes*, and *Lawyers* were nearly related in their Office, and Function. The Former were Expounders of the *Mosaic* written Law; the Latter, of the *oral* Law, or *Traditions*. So Dr. *Lightfoot*.

Ver. 48. Truly ye bear witness THAT ye allow the deeds of your Fathers: For they indeed killed them, and ye build their Sepulchres.] It should be render'd bear witness AND allow, &c. tho' the Sense amounts to the same either way. OBJ. But how does This Argument proceed? How did they shew their Approbation of the Deeds of their Fathers, BY building the Sepulchres of Those whom They had murder'd; tho' they did it hypocritically; since the Action in itself seem'd to shew Respect and Honour for Those Martyrs? They express'd such Approbation indeed by other Actions, by their own Persecution of God's Messengers: But how did they so by building These Sepulchres? ANSW. As there are several Sentences in *Matth. XXIII. 29, 30, 31*, [See the Notes There] which are not inserted in This place; our Saviour speaking at different Times, and to different Persons; and the Speech being, tho' in the main, yet not quite, the same; [See Note on *Matth. V. 2.*] Here must needs be a different

TURN

'Tis καὶ,
not ὅτι.

Turn given to That Action of building the Sepulchres. They *falsly pretended* to honour the Martyrs; but our Saviour, who *knew their Hearts*, knew they did it to raise a Kind of *Trophy* to the Cruelty of their Fathers.

Ver. 49. *Therefore said the Wisdom of God.*] This is not (as it may seem to be) a Quotation from Scripture. The Sense is, God in his Wisdom *said* he would send, &c. or *decreed* to send, &c.

Ver. 52. *Ye have taken away the Key of Knowledge.*] i. e. have hinder'd the People from all useful Knowledge, and Instruction.

C H A P. XII.

VER. 1. *The Leaven of the Pharisees.*] See Notes on *Matth. XVI. 6, 7, 12.*

Ver. 2, 3. *For there is nothing cover'd — shall not be known. — Whatsoever ye have spoken in Darknes — House-tops.*] See Note on *Mark IV. 22.* and on *Matth. X. 26, 27.* Here the Words have another new Sense. Beware of — *Hypocrisy.* “For your *Hypocrisy* will be *discover'd* at last; very likely in *This World*; but certainly in the *Next*.”

Ver. 21. *Rich towards God.*] Rich in *Treasure* laid up in *Heaven.* See Notes on *Matth. VI. 20.*

Ver. 32. *Fear not, little Flock; it is — to give you the Kingdom.*] “Ye *Few*, who are my faithful Followers; God will give you the *Kingdom of Heaven*: much more will provide for you all Things necessary on *Earth*.”

Ver. 33. *Sell that ye have, and give to the poor.*] See Note on *Matth. XIX. 21.*

Ver. 35. *Let your loyns be girded about, and your lights burning.*] i. e. Be always ready, and prepar'd

NOTES upon the Gospel

to meet your Lord when he comes. Read the next five Verses, compar'd with the Parable of the ten Virgins, *Matth. XXV.*

Ver. 37. *He shall gird himself ——— and serve them.]* i. e. do them the greatest *Honours*; as He girt himself, waited upon his Disciples, and wash'd their Feet; *John XIII.*

Ver. 41. *Unto Us, or even unto All?*] i. e. to Us *Apostles*, and *Disciples*; or to all the *Multitude* here present?

Ver. 42. *Who then is That faithful, and wise Steward, &c.]* He does not answer *Peter's* Question directly; but intimates that what he had said was meant of *All*; tho' especially of *Pastors* and *Teachers*. *Who then* [whether he be *Laic*, or *Ecclesiastic*, but especially the *Latter*] is *That faithful, &c?*

Ver. 49, 50. *I am come to send Fire on the Earth; and what will I, IF it be already kindled? But [rather And] I have a Baptism to be baptized with; and how am I straitened 'till it be accomplish'd?*] The Particle here render'd *IF* frequently signifies *ob that!* The Clause therefore in which it is, may well be pointed, and render'd, Thus: *What will I? Ob! that it were already, &c.* So the Sense of the Whole Passage is This. "I come to deliver a Doctrine, which, through the Corruptions of the World, will kindle a Fire upon Earth, raise Persecution against me, and my Followers, and cause me to be baptiz'd in my own Blood: [See Note on *Matth. XX. 22.*] Yet I am so far from being terrify'd at the Prospect; that I wish the Doctrine were thoroughly preach'd; and labour, like a Woman in Travail, 'till my Sufferings are completed."

Ver. 51, 52, 53. *Suppose ye that I am come to give*

give peace, &c? — against her Mother in law.] See Note on Matth. X. 34, 35, 36.

Ver. 54, 55, 56. *When ye see a Cloud — discern this time.*] See Note on Matth. XVI. 2, 3.

Ver. 57. *Yea, and why even of yourselves judge ye not what is right?*] The Words in the Original may be render'd, *OF yourselves; OR FROM ^{as it is} yourselves.* The Former Thus: "Why do ye ^{not} not even of yourselves, by your own Powers, and Faculties, by the true Use of the Reason which God hath given you, judge, &c?" The Latter (with reference to the following Words to the End of the Chapter) Thus. "Take an Example from yourselves: You are not wont to neglect the Means by which You may be preserv'd from That Prison Here, from which You cannot escape 'till your whole Debt be paid: Why then neglect you that Repentance towards God, and Faith in the Messiah; which alone can prevent your being cast into the Prison of Hell?"

C H A P. XIII.

VER. 1. *The Galileans, whose Blood Pilate had mingled with their Sacrifices.*] Certain Galileans, who had rebell'd against Cesar by refusing to pay him Tribute; and were by Pilate, his Deputy, slain as they were sacrificing in the Temple.

Ver. 6, 7, 8, 9. *A certain man had a Fig-tree — cut it down.*] See Note on Mark XI. 13, 14, &c. OBJ. 2.

Ver. 16. *Whom Satan hath bound, &c.*] Satan is said to inflict Diseases by the permission of God, Job II. and 2 Cor. XII. 7. St. Paul's Thorn in the Flesh, (some Bodily Distemper, no doubt; See Bp. Bull's Serm. Vol. I. §. 5.) is call'd a Messenger of Satan.

Ver.

NOTES upon the Gospel

Ver. 18. *Then said He, unto what is the Kingdom of God, &c.*] Here again is no Connexion. See Note on Chap. VI. 39.

Ver. 23, 24. — *Are there few that be saved? — Strive to enter in — shalt not be able.*] Our Saviour never gives *direct* Answers to Questions of Curiosity; but turns them off to something useful, and edifying. See *John XXI. 21, 22. Acts I. 6, 7.* As if he should have said; “Lay aside these *curious, fruitless Enquiries*; and *do your Duty*: Whatever becomes of other *Things, or Persons*; do you your Duty, and look to *yourselves*.” But, Q. What is the Meaning of That Clause, *Many will seek to enter in, and shall not be able*? According to This, their being excluded seems to be their *Misfortune*, not their *Fault*: They are not *able*, &c. *ANSW. 1.* Not *able*; for no reason but because not *TRULY willing*. *2.* *Seek*, and desire it, when it is *too late*. Thus in the very next Words; *When once the Master of the house — hath shut to the door — whence ye are.* The Gate indeed is *now* shut; but the whole Passage implies that it had stood *open long enough*; and it was their *own Fault* that they did not come *sooner*.

Ver. 32, 33. *Tell that Fox; Behold I cast out — the third day — be perfected. — out of Jerusalem.*] That *Fox*; because *Herod* was a *crafty*, and *cruel Tyrant*. “Tell him, I am executing my *Office*, in working *Miracles*, and doing *Good*; and will continue to do so, notwithstanding his *Menaces*.” *To day*, and *to morrow*, and the *third day*, and the *day following*, are not here to be understood *strictly*; but as intimating a *short, undetermined, Space of Time*: A *certain Number* for an *uncertain*, is a Figure frequently used even in common Discourse. *Nevertheless*; i.e. *However*;

or *Be that as it may*: It might well enough be render'd *But. I must WALK*; i. e. (say some) *παλιν*. continue in the Execution of my Office; *Walking*, in Scripture, being often used for a *Course of Living or Acting*. But then it should have been a different Word* in the Original. As it is; it should be render'd not *walk*, but *goe*: And the Sense is, "I must, and will, *pursue my Journey to Jerusalem*, as I intended, [See v. 22.] in order to *suffer*, and *die* There: and *Herod*, notwithstanding his Threats, cannot hinder me. This is confirm'd by the next Words; *For it cannot be that a Prophet perish out of Jerusalem*: i. e. *any where, but at Jerusalem*. And what is the Meaning of That? *ANsw.* Either, 1. So many Prophets have been, and will be, murder'd at *Jerusalem*; that *one would think* It had engross'd all such Murders to *Itself*. Or, 2. The Sanhedrim sitting There, a Man could be condemn'd There only: Even at That Time, of which our Saviour speaks (as appears from the History of *his own Trial, Condemnation, and Crucifixion*) tho' they could not put a Man to death; yet They found him guilty, and deliver'd him to the *Roman Governour* that he might be executed.

Ver. 35. *Ye shall not see me, until, &c.*] This is another Instance of our Saviour's saying the same Thing at different times: Here He speaks This *before* his last publick Entry into *Jerusalem*; in *Matth. XXIII. 39.* *after* it. See the Note there. In This place therefore the Sentence must be supply'd Thus. "After my Arrival at *Jerusalem*, which will be very soon, *ye shall not see me, but for a little while*; until, &c." If it be said, This is *arbitrary*, and *adding* to our Saviour's Words; I answer, He is *his own Interpreter*. In St.

* Not *πορεύομαι*, but *περιπατέω*.

St. Matthew he says, *after a while*; which must therefore be *understood* Here, tho' it be not *express'd*. And the only Difference is, Here he means *a little time*; There, *a very little time*.

C H A P. XIV.

VER. 12, 13. *Call not thy Friends — nor thy rich Neighbours — but call the poor, the maim'd, &c.*] i. e. Do the latter rather than the former; prefer the latter to the former. See Note on *Matth. IX. 13*. There are many more Instances of This way of speaking in both Testaments, and in other Writings. It is not conceivable that our Saviour *forbids* us to entertain our Friends, Relations, Equals, or Superiors; This being contrary to common Reason, and even to his own Practise: For he was often at such Entertainments; which he would not have countenanc'd, had they been *unlawful*. He only *prefers* Charity to the Poor before Hospitality to the Rich. Nor can it be his Meaning that *Beggars*, and *Cripples* should be invited to *sit down with us* at our *own Tables*; nor indeed do *his Words* imply any such thing: but only that they should eat, and drink in our Houses; or that we should send Food, or Money to support them at home.

Ver. 15. *Blessed is He that shall eat Bread in the Kingdom of God.*] i. e. shall partake the Pleasures, and Enjoyments of the Kingdom of the *Messiah*.

Ver. 16. *Then said He to him, A certain, &c.*] The *Connexion*, as if he should have said; "It is indeed, as You say, a great Blessing to enjoy the Privileges of *Messiah's* Kingdom: and yet You *Jews*, thro' your Prejudices, and Perverseness will *reject* them. Which I illustrate by this Parable."

Ver.

Ver. 16, 17, — 24. *A certain Man made a great Supper — shall taste of my Supper.*] This Parable is, in effect, the same with That of *Matth. XXII. 1, 2, — 14.* To the Notes upon which I refer.

Ver. 21. *Go out — into the Streets, and Lanes of the City; and bring in the Poor, and Maim'd, &c.*] This *Division* is not in the Parable, *Matth. XXII.* It seems to mean the *dispers'd Jews*, who were at a distance from *Judea*.

Ver. 23. *Compel them to come in.*] Not by direct Force; or *Compulsion* properly so call'd; (That would be a strange way of *inviting*, either to a *Feast*, or to the *Embracing* of any *Religion*;) but by *vehement, importunate Persuasion*. The Word *compel* is often thus us'd in Scripture, in other Writings, and in common Discourse. See particularly *Mark VI. 45. Luke XXIV. 29. Acts XVI. 15. 1 Sam. XXVIII. 23.* The greatest *Evidence* likewise is commonly said to *compel*, or *force* our Assent. This was the Case of the *Miracles* wrought by the Apostles among the *Heathen*. I say *Heathen*; For They are meant in This *Division*: See Note on *Matth. XXII. 9.*

Ver. 26. *Hate not his Father, and Mother, — and his own Life also, &c.*] To *bate* here, and in other places of Scripture, signifies no more, than to *love* in a *less* degree. See particularly *Gen. XXIX. 31, 33.* *Leab* certainly was not *bated* by *Jacob*, who had so many Children by her; but only *lov'd less* than *Rachel*. It being *impious* to hate *Father*, or *Mother*, *Wife*, or *Children*; and *impossible* to hate our *own Lives*, or *Ourselves*; the Meaning of the Passage can be no more than This, "If a Man *love not* his *Father, &c.* and his *own Life* itself, *less* than me, and my *Religion*; *he cannot be my Disciple.*

E c

Ver.

Ver. 28. For *which of you, &c.*] The Particle *For* should have been left out in the Translation; there being no *Causal* Connexion between These, and the foregoing Words. The Particle *For* in the Original is sometimes purely *Interrogative*.

248. See
the larger
Lexicons.

Ver. 28, — 32. *Which of you intending to build a Tower — Or what King going to make War, &c.?*] These two Comparisons, or Allusions (like Many others, as we have often observ'd) do not *answer* in *all* respects. The Man who intends to build a Tower, and the King who intends to make War, *may*, in consideration of the Difficulties, *desist* from his Enterprize; and *ought* to desist, if he thinks them unsurmountable. But We *must* engage in the Christian Life: It is absolutely *necessary*, be the *Difficulties* never so *great*: Nor *can* they be unsurmountable, if we are not wanting to Ourselves. All therefore here meant is, that We must *before-hand* weigh the Difficulties, Dangers, and Discouragements; resolutely encounter them; and then, by the Assistance of God's Grace, (which never fails us, if we do our own Part) we shall certainly overcome them. But if we do *not* Thus consider before-hand, and *arm ourselves* with *Resolution*; we are in great Danger of being foil'd in our Attempt.

Ver. 33. *So likewise, &c.*] This is an *Ellipsis*, or imperfect Sentence; to be fill'd up Thus. "*So be that forsaketh not all that he hath*; [which he *cannot* do, unless he *foresee*, and *well consider* the *Difficulties* he is to encounter;] *cannot be my Disciple*."

Ver. 34. *Salt is good, &c.*] See Note on *Matth. V. 13.* and on *Mark IX. 49, 50.*

Ver. 35. *It is neither fit for the Land, nor yet for the Dungbill; but men cast it out.*] i. e. It is neither fit (as *Dung* is) to *manure* Land; nor to *make*

make Dung itself: Being mix'd with Dung, it will not (as other putrify'd Matter does) turn into That Substance; but does more hurt, than good. Therefore it is not so much as cast upon a *Dungbill*; but upon some Piece of Ground which is already *barren*, and *design'd* to continue so. See Dr. *Hammond*; who comments largely, and excellently upon This Passage.

C H A P. XV.

VER. 7. *Joy shall be in Heaven over one Sinner that repenteth, more than over ninety and nine just Persons, which need no Repentance.*] No Repentance; i. e. no Change of Life, and Manners, as to the Main: For the Best need some Repentance. In Heaven: i. e. before God, and the Angels. v. 10. For the rest; I wonder learned Men should make so much Difficulty about the one Sinner that repenteth, more than ninety and nine, &c. When 'tis plain to common Sense, at first Reading. To be sure, the one Penitent is not in himself more VALUABLE than the ninety nine just Persons; no, nor than any one of them; no, nor so valuable as any one of them; (For Innocence is certainly better than Repentance:) Yet He alone is REJOICED OVER more, than all They; because he was *lost*, and is *found*; whereas they were never *lost* at all. The Tenour of the three Parables here recited, viz. Of the *Lost Sheep*, the *Lost Piece of Money*, and the *Prodigal Son*, makes This evident beyond Question.

Ver. 11, 12, 13 ——— 32. *And he said, A certain man had two Sons, &c. ——— lost, and is found.*] This beautiful Parable needs little Explanation. It plainly sets forth the Folly, and Mad-

ness, the Misery, and Slavery of a *sinful, extravagant, dissolute* Life; the absolute Necessity of *Reforming* it; and *God's Readiness* to embrace all sincere *Penitents*. Tho' it may be very well understood, and is very true, of all wicked, and penitent Persons in all Ages; yet it has manifestly a more especial View to the Time in which our Saviour spoke; to the *Jews*, and *Gentiles*, as compar'd with each other; the Former murmuring that the Latter should partake of the same Privileges with themselves: *They*, especially the Scribes, and Pharisees, imagining themselves to be all perfection. By the Man who had two Sons therefore, is meant *God*; by the Elder Son, in the general View, every good *Liver*; by the Younger, every great *Sinner*: In the particular View, by the Elder Son are meant the *Jews*, *God's* chosen People; by the Younger, the *Heathens*, *Publicans*, &c. But because no really good *Christian* can be suppos'd to murmur that the greatest of Sinners are forgiven, and receiv'd into *God's* Favour upon Repentance; the last Part of the Parable concerning the *Elder Brother's* being angry, &c. can relate to the *Jews* only. And here too, Q. How could our Saviour acknowledge *Them* to be so good, and perfect, as He seems to do, v. 29, 31. [read those Verses:] when they were some of the worst Men living? ANSW. He only argues upon their own Principles; supposing, not granting. Were they as perfect as they imagin'd; they would have no Reason to complain that a great Sinner was pardon'd upon his true Repentance. That could not hurt *Them*, &c.

Ver. 31. *All that I have is Thine.*] i. e. all in a manner; the main Bulk of my Estate. The Word *all* is frequently us'd Thus, even in common Discourse.

C H A P.

C H A P. XVI.

VER. 1. *Had a Steward.*] Whatever we have of This World's Goods; we are not strictly Owners, or Proprietors; but God's Stewards: and to Him we must give an Account: Not in This World indeed, as a Steward to any other Man must do; but at the Day of Judgment.

Ver. 2. *Tbou mayest be no longer Steward.*] God may be suppos'd to speak Thus to any Man; when He admonishes him of his Death, by Sicknes, or some other Warning.

Ver. 3. *I cannot dig.*] ——— “ Nor get my Living by any other servile Labour: I am too delicately bred for That.”

Ver. 4. *They may receive me, &c.*] They: i. e. his Lord's Debtors; as appears from the next Words, v. 5. *He called every one, &c.*

Ver. 6, 7. *Take thy Bill — and write fifty — fourscore.*] So he cheated his Master; to ingratiate himself with his Debtors, or Tenants.

Ver. 8. *The Lord commended the unjust Steward; because he had done wisely.*] He could not, and did not, commend him for being a Knave; but since he was one, he commended him for acting, in his way, with so much Forecast, and Prudence.

Ibid. *For the Children of This World are, in their generation, wiser than the Children of Light.*] The Children of this World are They who place their Happiness in the Enjoyment of This World: The Children of Light are They who place their Happiness in Heaven. Now, tho' the Former propose a wrong End; yet they generally pursue it with great Industry, and use the proper Means conducive to it. The Latter, tho' they propose a right,

a right, *the only* right End, are generally deficient in using the Means. The Former therefore are the *wiser* in respect of the Means, tho' not of the End: For still they are wise only *in their generation, in their way, upon their principles*; Which being all wrong, *They* are Fools too.

Ver. 9. *Make to yourselves Friends of the Mammon of Unrighteousness.*] Imitate the fraudulent Dealers of This World *so far*, as to secure an eternal Interest by the good Use of Riches; as They do a temporal one by the ill Use of them. Imitate them *so far*, as to be wise in *your* generation, as They are in *theirs*. — *Of the Mammon, &c.* It should be render'd by, or from — The Mammon, i. e. Riches: — *Of Unrighteousness*; i. e. Either, which are generally, tho' not always, gotten by *unrighteous Means*; Or rather, *false, fallacious** Riches; in opposition to *true, real* Treasure, Treasure in Heaven. This is confirm'd by v. 11. where the *unrighteous Mammon* is oppos'd to *true Riches*.

Ibid. *That when ye fail, they may receive you into everlasting habitations.*] *Fail*, i. e. die, and are put out of your Stewardship. *They* may receive you, &c. i. e. Either, the *Poor*, to whom you have been helpful, may be the *occasion of your being receiv'd, &c.* Or *They* is used *impersonally*, as it often is; [Let the learned Reader see *Luke VI. 38. XII. 20.* in the Original:] and the Sense is, *That ye may be receiv'd, &c.*

Ver. 10. *He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is unjust also in much.*] These Propositions are not laid down as *certain*, and *universally true*; (Few moral Maxims, and Proverbs are so :) but as *probable*, and *generally true*. By *the least* our Saviour means *temporal Goods*, of which He was before speaking;

* For so the Word ἀδίκως is often used.

speaking; By much, spiritual ones, the Graces of the Gospel, the Gifts of the Holy Spirit, &c. And it is intimated that *He* is like to make an ill use of the latter, *who* has already made an ill use of the former. This is plain from the next Words, v. 11.

Ver. 12. *If ye have not been faithful in that which is another Man's; who shall give you that which is your own?*] It should be render'd *Another's*, ^{ἐν τῷ} ^{ἀλλοτρίῳ} not *Another MAN'S*. For the best Sense of it is, "That which is GOD'S; who is the Proprietor: We are only Stewards:" It may indeed relate to the Poor, and Others; who have a Right to a considerable Part of what we call *Ours* — *Your own*; i. e. the *Happiness of Heaven*; which will be strictly our own, and last for ever.

Ver. 13. *No Servant can serve two Masters — God, and Mammon.*] This is explain'd in Note on *Matth. VI. 24*. How properly it comes in Here, is plain of itself.

Ver. 14, 15, 16, 17, 18, 19. *And the Pharisees — derided him. And he said, Ye are they, &c. — The Law, and the Prophets were until John, &c. — And it is easier for heaven, and earth, &c. — Whosoever putteth away his Wife, &c. — There was a certain rich man, &c.* The Connexion Thus. The Parable of the *Unjust Steward* with the Application of it, from the Beginning of the Chapter to the 14th Verse, is design'd to warn against *Covetousness*, and recommend *Charity* towards the Poor. Then after those Words, *Ye cannot serve God, and Mammon*; it follows. *And the Pharisees also, who were [rich, for so they were, and] covetous, heard all these things; and they derided him. And he said unto them, Ye are they who justify yourselves before Men, but God knoweth your hearts: For that which is highly esteemed amongst men,*

NOTES upon the Gospel

men, is abomination in the sight of God. As if he should have said: "You value yourselves extremely upon your outward legal Ceremonies, and Observances, without true Piety, nay join'd with Covetousness, Extortion, and Pride; and upon your Traditions, which are contrary to Scripture. But tho' all These make a great Shew before Men; yet God regards them with a quite different Eye. Your Traditions are detestable; and even your *Mosaic Rites* are just now going to be abolish'd. And the Religion which I introduce requires a far greater Degree of inward Piety, Holiness, and Charity than you are willing to admit." *The Law, and the Propbets* (continues He) *were until John: Since That the Kingdom of God is preached, &c.* i. e. This New Dispensation, the Gospel, which requires greater Perfection, not only than the *Pharisees* admitted, but even than the *Law* requir'd, began, or commenc'd, with the Preaching of *John the Baptist*. See Dis. II. p. 33. He proceeds. *And it is easier for heaven, and earth to pass, than for one Tittle of the Law to fail:* [See Note on *Matth. V. 18.* i. e. He by his Gospel, of which he is speaking, did not *destroy the Law*, but *fulfill*, and perfect it, as He shews at large *Matth. V.* In the next Words, *Whosoever putteth away his Wife, &c.* He gives one Instance, in particular, of what he had before affirm'd in general, viz. that the Gospel requires greater Perfection than the Law. Then *still pursuing his Argument*, the *Guilt*, and *Punishment* of Those who make an *ill use* of *Riches*, and are *uncharitable* to the Poor, (Those other Clauses being incidental, and coming in only by the Bye) He adds, *There was a certain Rich man, &c.* and so on with This Parable to the End of the Chapter. I say, *a Parable*; for so it certainly is; not a *History* of a
real

real Fact, as Some imagine. This will appear from several *Circumstances*; which shall be taken notice of in their proper places.

Ver. 22, 23. ——— Carried ——— into Abraham's bosom ——— in Hell he lift up his Eyes.] The One did not go to the Place of his full Reward, nor the Other to That of his full Punishment: Because it is most evident from the Holy Scriptures that * there is a *Middle State* both of Happiness and Misery, between the Death of every particular Person, and the final Consummation of all things. The Word *Hades*, which is here render'd *Hell*, means not the Place in which the Damned will everlastingly be punish'd. As apply'd to the *Body*, it signifies the *Grave*; as apply'd to the *Soul*, it signifies the *intermediate* Separate State of departed *Spirits*, both good, and bad. See 3d Note on *Matth. XVI. 18. Lazarus* went to *Hades*, as well as *Dives*; tho' the One was in Happiness there, the Other in Misery. And had not this Word been, in our *English* Translation of the Bible, generally, if not *always* render'd *Hell*; a great deal of Trouble, Error, and false Doctrine had been prevented. If it be objected, that the *Hades*, or *Hell*, to which the Latter went, is by him call'd *This place of Torment*, v. 28. and that he says more expressly, and particularly, *I am tormented in this Flame*, v. 24. I answer; To the First: We grant, and suppose him to be in exquisite Torment; from the Punishment he already endures; and from the dreadful, and certain Expectation of far greater. To the Second; Those Words *in this flame* must be *metaphorical*. They cannot be understood *literally*; because his Soul is separated from his Body: And a mere

F f

Spirit

* See *Bp. Bull's* Sermon. III. Vol. I. and my Disc. on the Parable of *Dives*, and *Lazarus*. p. 249, 250, &c.

Spirit cannot be sensible of Pain from Fire, or any other corporeal Infliction. It is said that he *lift up his Eyes* in This *Hades*, or *Hell*: And yet we all know an unimbody'd Spirit has *no Eyes* to lift up. Thus bodily Parts are *allegorically* ascrib'd to *other* Spirits; to Angels, and to God himself. These Expressions therefore *must* be taken figuratively; And by the *flame* he mentions must be understood the Vexation, the Rage, the Horror of Conscience, which *torments*, and (as it were) *burns* the Soul, as Fire does the Body. To account for This Way of Speaking, *Grotius* gives us several Quotations from ancient Writers; to which I refer the learned Reader.

As to that Expression, *Abraham's Bosom*; it is a *Jewish* Phrase. "The Ancients (says *Grotius*) generally thought that *Abraham's Bosom* signifies the *Region* allotted to pious Souls, which the *Hebrews* call *Eden*, or *Paradise*; the *Greeks*, the *Elysian* Fields. But those are certainly in the Right, who take it, not for the *Region*, or *Mansion* itself; but for the *bigbest*, and *most honourable* Place in it; which must be, near so illustrious, and eminent a Saint as *Abraham*. It is a Manner of Speaking, taken either from *little Children*, whom their Parents *fondly love*, and carry in their *Bosoms*; or rather, from the Custom and Manner of *Sitting at Table*. To be carry'd into *Abraham's Bosom*, is to be admitted to *sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven*; as our Saviour elsewhere speaks. *Matth. VIII. 11.* Where, according to the then received Usage, he represents the Joys of Heaven under the Image of a *Feast* or *Banquet*. Now at Banquets, it was usual for Those who were the most favour'd, and honour'd by the Master of the Feast, to *lean upon his Bosom*, as *St. John* (for Instance) did upon our Saviour's.

Saviour's. So the Son of God Himself is said to be *in the Bosom of his Father*: An Expression plainly equivalent to That of *Sitting at his Right hand*, which is more frequently used. Here therefore *Lazarus* is represented, not only as a *good*, but as an *eminent*, and *excellent* Man, in the *Eye of God*; however contemptible in the Esteem of Men.

Ver. 23. *And seeth Abraham afar off, and Lazarus in his Bosom.*] How did he *know* them? may perhaps be a Question ask'd by Some: *Abraham* he had never seen Before; and even *Lazarus* surely must be quite alter'd from what he was in This World. They may as well ask, How could he *see so far*, as from his *Place of Torment* to *Paradise*? with other Queries of equal Weight. This shews the Narrative to be *Parabolical*, not a *real History*.

Ver. 24. *And he cried ——— send Lazarus that he may dip the tip of his finger ——— tormented in this flame.*] For the last Clause, see Note on Ver. 22, 23. For the rest, it may be ask'd, why should he request so inconsiderable a Thing, such a mere Nothing, as a *Drop of Water*? And what would That signify, if apply'd to the *Tongue* of One burning in a *Furnace*? The Answer, I think, may very well be; He really desir'd much more, and must be so understood; but speaks modestly, even to the extremest Hyperbole of Modesty; being conscious of his own Wickedness, and the inhuman Treatment which *Lazarus* had received from him. It is a common way of speaking, *give me a little*, but meaning *much*: He doubtless desires to be eas'd of *all* his Torments; tho' in the Stile of the most humble Supplicants, especially to Those they have injured, he *seems*

to beg no more than what is, in truth, a mere Nothing.

Ver. 25. *Son, remember — thou art tormented.]* THY good things. The Pronoun is emphatical, and remarkable: i. e. such things as *He made his chief*, nay his *only Good*; those in which he *put his Trust*, and *placed his Happiness*. It is not said, in the opposite part of the Sentence, *and likewise Lazarus His evil things*: For No-body would *desire Poverty*, and *Affliction*; at least for it's own sake. But I say the Addition of That Word, as *referr'd* to the Rich man, implies that he put his Confidence, and Happiness in his Wealth, worldly Pleasures, and Honours. See Note on *Matth. VI. 2.*

Ver. 26. *And besides all this, There is a great Gulf — come from thence.]* Gulf: i. e. a *Chasm*, or *empty Space*, say some; a *Chaos*, or rude indigested Heap, say others. It matters not, Which; tho' the Word in the Original plainly enough determines it to the First. This again is manifestly a *Parabolical Scheme* of Speech. For *Spirits* cannot be hinder'd from passing to, and fro, either by the Interposition of Bodies, or by a Vacuity, or Space empty of all Bodies. The Sense is no more than This, that by the Will, and Designation of God, the Mansions of the Righteous, and of the Wicked, during the Interval between Death, and the Resurrection, are separated, and disjoin'd; so that they can have no Intercourse, or Communication with each other. Some Expositors indeed tell us, that it implies the *Immutability* of both Those States. That they *are* immutable, is certain: but how it is *inferred* from This Portion of Scripture, I see not. For all *Communication* between the Blessed, and the Damned may be entirely cut off, *while they are* in Those States; and

χάσμα.

and yet the *States themselves* may be *chang'd*: tho' it is evident from *other places* of Scripture that they never will be.

Ver. 27, 28. *I pray thee therefore Father—— I have five Brethren—— lest They also come into this place of Torment.*] Q. How could This reprobate, and damn'd Spirit be suppos'd to have any Concern for his Brethren? Is there any *Charity*, or even *natural Affection* in Hell? ANSW. Not in *Hell strictly speaking*; or in the Place of the Reprobate, after the Day of Judgment. But in the *Middle State* perhaps there may: at least a *little time*, or *immediately after* the Separation of the Soul from the Body, there may be some *small Remains* of *merely human Goodness*. Or perhaps he may be suppos'd to have made This Request, not for *Their* sakes, but *his own*. They might be wicked by *his Example*; and so he might think, and very reasonably too, that His Torments would be increas'd by *Theirs*.

Ver. 31. *If they bear not Moses, and the Prophets; neither will they be persuaded, tho' one rose from the Dead.*] Hear them not; i. e. *believe* them, *obey* them not. The Word is often so used. But, OBJ. Does it follow that because a Man yields not his Assent upon the *Report* of Miracles, therefore he would not upon the *Sight* of them? Nay, is it not more probable that he would, than that he would not? ANSW. Aphorisms, or Maxims of This Kind (as I have more than once had occasion to observe) are not only in the Scriptures, but in other Writings, often laid down indefinitely, without Restriction, or Limitation; which yet they may admit of in certain Cases and Circumstances. If Some would *certainly* not be Thus persuaded, and Others *probably* would not, tho' Some *perhaps* would; That
is

is enough to warrant the Proposition express'd in These indefinite Terms. If a Man be *thoroughly*, and to the *last degree* prejudiced; *nothing* will convince him; or rather make him *own* that he is convinc'd, tho' he *really* is. For This latter is *often* the Case; and it is the worst Sort of Infidelity. Those who liv'd in the Days of Christ and his Apostles, when the Miracles were wrought, (one of which, by the way, was That of *One sent to them from the Dead*, and He a *Lazarus* too, not as an *Apparition*, but, which is much more convincing, *restor'd to Life*, and rais'd from the Grave, *John XI.*) I say, Those who *liv'd*, when these Miracles were wrought, and were *Themselves Eye-witnesses* of them, and *own'd the Truth* of the Facts, were not all converted: Some believed, and Some believed not. See more at large in *Discourse* on the Parable of *Dives*, and *Lazarus*, from p. 333, to 339.—From what has been said I think we may conclude, that This is a *Parable*, not a *History*. As for Those who conceive it to be a *Mixture* of *Both*; like Tragedies or Epic Poems, which are founded partly upon real Fact, partly upon Fiction: This Opinion seems the most absurd of all. For the fictitious Circumstances which I have mention'd being taken away; nothing remains, but that there was a certain rich wicked Man, and a certain poor good Man; that the Former was uncharitable, and cruel to the Latter; that they Both died; and the One went to Hell, the Other to Heaven. Which is a very inconsiderable Piece of true History; not worthy of such an Historian, as our Saviour.

C H A P. XVII.

VER. 1, 2. *Offences will come ——— One of these little ones.]* See Note on *Matth. XVIII.*

6, 7.

Ver. 3. *If thy Brother trespass against thee, &c.]* That you may not offend the Weak; be particularly careful to be gentle, and courteous, ready to forgive &c.

Ver. 5. *The Apostles said unto the Lord, Increase our Faith.]* This has no Connexion with what goes before; but is said upon another Occasion: Probably upon occasion of their failing in some Attempt to work a Miracle. See *Matth. XVII. 16. 19. Mark IX. 18. 28.* It appears likewise from the next Words in This place.

Ver. 6. *And the Lord said, If ye had Faith as a grain, &c.]* OBJ. This may seem a strange Answer to their Request. They desire him to increase their Faith; and he upbraids them for having so little Faith. ANSW. It was their own Fault that they had so little; therefore he justly upbraids them. He had already given them the greatest Advantages, Opportunities, and Means of being strong in Faith; but they neglected to improve it, by exerting their own Powers, and Faculties. The Answer therefore is, as if he had said; "Why do you desire me to increase your Faith? I have done my Part already: You may increase it yourselves, if you will; and it is your own Fault that ye do not." And if ye had Faith as a grain of Mustard seed ——— say unto this sycamine-tree ——— it should obey you. For the Explication of which, see Note on *Mark XI. 22, 23.* compar'd with *Matth. XVII. 20. XXI. 19, 20, 21, &c.*

Ver.

NOTES upon the Gospel

Ver. 7, 8, 9, 10. *But which of you, having a Servant — duty to do.*] The Connexion seems to be Thus. *But* [whatever good, and great Works you shall perform, for the glory of God, and the Benefit of Mankind; do not value yourselves upon them: For] *Which of you, &c. unprofitable Servants; we have done* [no more than] *that which was our, &c.*

Ver. 14. *Shew yourselves to the Priests.*] Here is much more imply'd than is express'd. "Well; You are healed: Go therefore, and shew yourselves, &c." Those to whom he spoke, knowing that by the Law of Moses their shewing themselves to the Priests was a Consequence of their being healed, very well understood his Meaning: And the Conciseness of the Speech is strong, and beautiful. For the rest, see Note on *Matth. VIII. 4.*

Ver. 18. *This Stranger.*] The Samaritans were look'd upon by the Jews, as Aliens. See *John IV. 9.*

Ver. 20, 21, 22. *And when he was demanded — when the Kingdom of God should come — Neither shall they say to him — one of the days of the Son of man, &c.*] See DISCOURSE III. p. 62, 63.

Ver. 23, 24. — See here, or see there; go not after them — For as the Lightning, &c.] See DISCOURSE III. p. 50, 51.

Ver. 26, 27, — 30. *As it was in the Days of Noe — In the Days of Lot — Even thus shall it be &c.*] See DISCOURSE III. p. 59.

Ver. 32. *Remember Lot's Wife.*] Who, for looking back, was turn'd into a Pillar of Salt. *Gen. XIX. 26.*

Ver. 34, 35, 36. — The one shall be taken, and the other left.] See DISC. III. p. 59.

Ver. 37. — Where, Lord? And he said; Where-soever the Body is, there will the Eagles &c.] See DISC. III. p. 52, 63.

CHAP.

C H A P. XVIII.

VER. 3. *Avenge me of mine Adversary.]* To be render'd rather, *Do me Justice against, &c.*

Ver. 7. *Shall not God avenge his own — tho' he bear long with them?*] With *Them*, say *Some*, i. e. with *their Enemies*. But This is a *Licentious* way of Interpreting, not to be suffer'd. What then is the Meaning of *bearing with his faithful Servants*, whom he intends shortly to *revenge*?
ANSW. Instead of *tho' he bear long with them*; it should be render'd, according to some of the best, and most ancient Manuscripts,* *and is he slack towards them?* Or, *is he slow with regard to them?* i. e. *slack, or slow to do them justice?* That the Original Words will very well bear This Sense, and that the *Interrogation* is proper, let the learned Reader see sufficiently proved by Dr. *Hammond*, and *Grotius*, upon the place.

Ver. 8. *He will avenge them speedily.]* This is *clear*, and *plain*, according to our Interpretation of the former Verse; otherwise, hard to be *reconcil'd* with it.

Ver. 14. *Justified.]* Approv'd of by God, pardon'd, accepted, &c.

Ver. 15. *Rebuked them.]* This *them* relates not to the *Infants*, (who could not be *rebuk'd*;) but to Those who *brought* them. *They brought unto him also*, &c. at the beginning of the Verse. In *Matth. X. 13.* 'tis more plain.

Ver. 16. *Called them unto him.]* This likewise relates to Those *who brought* the *Infants*.

Ver. 34. *They understood none of these things.]*

Q. Why so? The Words are as plain as any

G g

Words

* Καὶ μακροθυμεῖ ἐν αὐτοῖς;

Words can be. ANSW. They were so strongly prejudiced by their Notion of the *Messiah's* flourishing, *temporal Kingdom*; that they thought the Words *could not* be *literally* understood; consequently must have some *allegorical*, or *mystical* Meaning; and what *That* should be, they could not imagine.

Ver. 35. — *Nigh unto Jericho.*] See Note on Mark X. 46.

C H A P. XIX.

VER. 1. *Jesus said unto him.*] It should be render'd of him, or concerning him. So the Particle* in the Original is sometimes used: And must be here; as appears from the following Words: *He also is, &c.* not *Thou art, &c.*

Ibid. *He also is the Son of Abraham.*] See Note on *Matth.* III. 9. Tho' *Zaccheus* might be originally a *Jew*, as *Grotius* makes it probable; yet *all* Publicans in general were by the *Jews* regarded as *Gentiles*, on account of their *odious Office*, and *wicked Lives*.

Ver. 10. *FOR the Son of Man, &c.*] *This day is salvation come to this House, &c.* [by my Means] *FOR I am come to save that which was lost.*

Ver. 11. *He spake a Parable, because he was nigh to Jerusalem; and because they thought that the Kingdom of God should immediately appear.*] i. e. *Because he was nigh to Jerusalem*, where his Followers thought he would immediately take upon him his *Kingdom*; which they imagin'd would be a *temporal* one, and expected great things from it: He spoke the following Parable of the *Nobleman* who was made a *King*, and gave *ten pounds* to his
Servants

* *πρός.* So likewise *εἰς.* See *Synops. Critic. in loc.*

Servants, &c. intimating that the Nation of the *Jews* would not submit to him, but resist, and oppose his Kingdom; and that, all who would be his faithful Subjects, must not expect *immediate* Glory, and Greatness; but with *Labour*, and *Patience*, and a diligent Improvement of themselves in all Virtues, wait for their Reward in God's due Time.

Ver. 12. *A certain Nobleman went into a far Country to receive for himself a Kingdom, and to return.*] This seems to be taken from the Custom of Those, who were to be Kings over certain Provinces; as *Herod*, or *Archelaus*, over *Judea*; going to *Rome* for the Confirmation of their Kingdom; and then returning.

Ver. 13, 14, — 27. *And he called his ten Servants, and delivered them ten pounds — bring hither, and slay them before me.*] See Notes on the Parable of the Talents *Matth. XXV.*

Ver. 13. *Occupy.*] i. e. Employ my Money in Trade.

Ver. 14. *His Citizens.*] By Them he means the *Jews* especially; they being his *own Countrymen*.

Ver. 25. [*And they said unto him, Lord he bath ten pounds.*] A learned Commentator says This Verse is not found in very ancient Copys. And indeed it seems to be scarce Sense in itself; and breaks the Connexion between the foregoing, and following Verses.

Ver. 27. *But those mine Enemies — slay them before me.*] This relates to the *Jewish* Nation especially, in This World; and to *all* Christ's rebellious Subjects in the Next.

Ver. 28. *Went before* [them.] See Note on *Mark X. 32.*

Ver. 38. *Peace in Heaven.*] i. e. Let the *Peace* and Prosperity of *Messiah's* Kingdom be procur'd in Heaven.

Ibid. *Glory in the biggest.*] *Glory* be to God, who dwelleth in the *biggest* Heavens.

Ver. 40. *The Stones would immediately cry out.*] A Proverbial Speech; meaning, it is impossible but that the Messiah's Kingdom should be acknowledged, and celebrated by *Some*; since God has absolutely decreed it: Therefore he would sooner change *Stones* into *Men* (as *Matth.* III. 9.) than suffer That Decree to be frustrated.

Ver. 42. *If thou hadst known, even thou — the Things which belong unto thy Peace! But now they are hid, &c.*] Some interpret it, *O that thou hadst known, &c.* for so the Greek Particle* sometimes signifies; as we have elsewhere observ'd. But I think an *Ellipsis*, or imperfect Sentence, is much more elegant, and pathetic. There are numberless Instances of This, both in Writing, and in common Discourse. *Hadst thou done so — But now, &c.* Meaning, *Hadst thou done so; all would have been well — At least in this thy Day; i. e. now at least, in This last, great Dispensation, this last Offer of Grace.* So Ver. 44. *The Time of thy Visitation; i. e. the Time of my Visiting thee with Overtures of Grace, and Pardon. — Hid from thine Eyes: i. e. Either hid, because thou wilt not see, but shuttest thine Eyes through Obstinacy, and Prejudice; Or, now it is too late, thou shalt never see them.*

Ver. 44. *Knewest not.*] *Wouldst not know, wouldst not consider.*

C H A P. XX.

VER. 15, 16. *What therefore shall the Lord — God forbid.*] See Note on *Matth.* XXI. 41. Ver.

* *αἰ*. See Note on Chap. XII. 49.

Ver. 19. — *Sought to lay hands on him; and [it should be, but] they feared the people: for they perceived — against them.]* Those Words, *but they feared the People*, should be in a Parenthesis: The following ones *For they perceived — against them*, relating to *sought — hands on him*. They sought to kill him, because He spoke against them; but durst not attempt it because they fear'd the People.

Ver. 35, 36. *They which shall be accounted worthy to obtain That World [i. e. the future State of Happiness] and the [glorious] Resurrection from the dead, neither marry, &c. — being the children of the [glorious] Resurrection.]* The Words I have inserted are not arbitrarily inserted. For tho' all the Dead shall rise, the *bad*, as well as the *good*; yet, that our Saviour *here* speaks only of the *latter*, is plain from those Words, *shall be accounted worthy*; and from *Those equal unto the Angels, and are the Children of God*. But *Q. Why* should he mean only *Them*? Are not the *Wicked*, as well as the *Righteous*, incapable of *Marriage* in the *other World*? *ANSW.* Yes; and the *One* is so easily inferr'd from the *Other*, that there was no occasion of mentioning *Both*. And he refers only to *good men* in the *other World*; upon a *charitable Supposition*, that *Those* spoken of in the *Objection* were *such*; since nothing appears to the *contrary*, their *Names* not being mention'd.

C H A P. XXI.

VER. 7, 8, 9. — 33. *When shall these things be? and what sign, &c. — but my Words shall not pass away.]* This, in the main, falls in with
Matth.

Matth. XXIV. upon which see DISCOURSE III. from p. 48. to p. 63.

Ver. 13. *And it shall turn to you for a Testimony.]* i. e. of your Innocence, Faith, and Constancy.

Ver. 18. *There shall not an Hair of your Head perish.]* Q. How so? when some of them were to be put to Death; v. 16. as all the Apostles, except one, actually were. ANSW. They were upon the Whole not Sufferers, but great Gainers; i. e. taking the next World into the Account.

Ver. 19. *In your Patience possess ye your Souls.]* See Grotius. i. e. Either, by Patience save your Lives here, at least your Souls hereafter; Or, By Patience, and the Government of all your Passions, be Masters of yourselves.

Ver. 21. *Let not them that are in the Countreys enter thereinto.]* i. e. Let those of the Jews, who at that time happen to be in other Countries, continue in Those Countries, and not return to their own.

Ver. 24. *Jerusalem shall be troden down of the Gentiles, until the Times of the Gentiles be fulfilled.]* This being a Prophecy of a great and extraordinary Event, no wonder it should be obscure: and perhaps, like other such Prophecies, it will not be thoroughly understood, 'till it is come to pass. The best Sense of the Words seems to be This; "Jerusalem shall be demolish'd by the Gentiles, and continue to be so; 'till the glorious Conversion of the Gentiles, upon the Coming in of the Jews; who shall then return to Jerusalem, rebuild it, and inhabit it." See Rom. XI. throughout. See also Whitby upon the place.

Ver. 25, 26. *And there shall be Signs in the Sun, and in the Moon, &c.]* See DISCOURSE III. p. 62.

Ver. 28. *Your Redemption draweth nigh.]* As This relates to the Day of Judgment, it is to be understood of all good Christians: As it relates to the

the *Destruction of Jerusalem*, it is to be understood of the *Jewish Converts to Christianity*; who were to be *redeem'd*, or *deliver'd*, as the *Unbelieving Jews* were to be *destroy'd*.

Ver. 35. *As a Snare.*] i. e. *suddenly, surprizingly.*

C H A P. XXII.

VER. 6. *In the absence of the Multitude.*] It should rather be render'd, *without Tumult.* ^{ατρεπ}
 Ver. 15. *With desire I have desired.*] So *desiring* ^{ὡχλῳ.}
I have desir'd: i. e. *I have earnestly desir'd*. 'Tis the *Hebrew Idiom*.

Ver. 18. *I will not drink &c.*] i. e. *I will not after this time.* So St. *Matthew*, and St. *Mark*.

Ver. 24. *There was also a Strife---which of them should be accounted the greatest.*] Tho' what I have said on *Mark X. 35.* (see the Note there) may well enough account for their strife about Superiority at *that time*; yet it seems *prodigious* that they should so strive at *this sad time*, when their Lord had just told them he was to be taken from them by a painful, and shameful *Death*, in two or three days; and that too without saying any thing of his *Resurrection*; which they had never well understood, and may be suppos'd now to have forgotten: for these Reasons I incline to *Grotius's* Opinion, that the Words should be render'd *there HAD BEEN*, [not *there was*] *a Strife among them*, &c. Our Saviour had *formerly*, more than once, observ'd them so *striving*; and now just before his *Death*, to make the greater impression upon them, he *repeats* what he had Before said, to warn them *effectually* against so dangerous, and pernicious an Error.

Ver. 25, 26. *The Kings of the Gentiles* ———
called Benefactors. But ye shall not be so.] See
 Note

Note on *Matth. XX. 26, 27.* Here is nothing *new* to be taken notice of, but the Word *Benefactors*. That Title was partly *assum'd* by arbitrary Princes, partly *given* them by their Flatterers; [see the Commentators at large] when they had no manner of *Right* to it; but the direct Contrary. Our Saviour's Meaning therefore seems to be, They are *call'd* Benefactors, but *are* Tyrants; or at least study their own Greatness, more than the good of their Subjects. *But ye shall not be so, &c.*

Ver. 28. *In my Temptations.*] i. e. in my Hardships, Sufferings, and Distresses. The Word *Temptation* is generally so us'd in Scripture.

Ver. 29, 30. *And I appoint unto you a Kingdom, — twelve Tribes of Israel.*] As if he should have said; "Tho' ye shall not be like the Kings of the *Earth*, v. 26. yet since *Ye are they which have continued with me* &c. v. 28. I will give you *A Kingdom*, tho' of a *different Kind*." For the *Nature* of That Kingdom, and the full Explication of These two Verses, See Note on *Matth. XIX. 28.* and *XXVI. 29.*

Ver. 31. *Simon — Satan hath desired to — sift you as Wheat.*] This is spoken of all the Apostles in general; but more especially of *Simon Peter*, to whom the Words are directed: because he was not only *tempted*, but *foil'd* by the Temptation. — *Sift you as Wheat*, is a figurative Expression for *trying*, or *proving*: As by *sifting*, or *winnowing*, it appears how much *Grain*, and how much *Chaff*, and *what sort* of Grain it is; so *Temptation* shews *what we are*.

Ver 32. *That thy Faith fail not.*] i. e. fail not *finally*: For it *did* fail for a time.

Ver. 36. *But now, be that hath a purse, — and be that hath no Sword, let him sell his Garment, and buy one.*] This is all *figurative*, and *allegorical*,

not literal. Which appears from his reproving Peter for using a Sword. He speaks of spiritual, not of secular, Arms. He knew they would not understand him, when he spoke the Words; but intended that they should, after they were further instructed, and inlighten'd. See more on v. 38.

Ver. 37. — *Have an end.*] i. e. are accomplished, or fulfilled.

Ver. 38. — *Here are two Swords — It is enough.*] Not that two Swords were enough to resist the Multitude of his Enemies: For That, two hundred perhaps (had there been so many Men to use them) would not have been sufficient; Nor did He intend to make any Resistance at all. The Meaning is; So much for That; "Say no more of it; I perceive you do not understand what I said about Swords; But ye shall understand it, when the Holy Ghost is come upon you."

Ver. 45. — *Sleeping for Sorrow.*] OBJ. One would think, Sorrow should rather have kept them awake, than inclin'd them to sleep. ANSW. It may very well have both Effects upon different Persons; according to the different Tempers, both of their Bodies, and Minds.

Ver. 51. — *Suffer ye thus far.*] He speaks This to the Soldiers, and Others who came to seize him. "Take no notice of what my rash Disciple has thus far done amiss; for I am going to repair the Injury:" Or perhaps in This Sense, which is very good too; "Suffer me to be so far at Liberty, as to heal this Man's Ear."

Ver. 52. — *Captains of the Temple.*] Some learned Commentators are of opinion, that by the Captains of the Temple, and (as it is elsewhere, Acts IV. 1. V. 24.) the Captain, i. e. the chief Captain of the Temple, are meant the Roman military Officers, or Commanders in the Castle of Antonia; which

was a Garrison near the Temple, and, in a wide Sense, deem'd a Part of it; appointed to curb the Seditions of the Jews. Others think, they were Jewish Officers commanding in the Temple itself. See *Whitby* on the place. The latter Opinion seems the more probable; because the Romans did not trouble themselves with Religious Disputes between the Jews, and Christians, as equally hating, and despising them Both; whereas the Captain of the Temple, *Acts* IV. 1. and V. 24. appears to be zealous in That Controversy; and is rank'd with the Priests, High Priests, Chief Priests, and Sadducees. Besides; it no where else appears, that the Romans at all concern'd themselves with taking, and seizing our Saviour; or had any thing to do with him, 'till He was by the Jews deliver'd up to Pilate.

Ver. 53. *This is your Hour, and the Power of Darknes.*] i. e. "When I was with you in the Temple &c. God did not permit you to lay hands on me; because my Hour was not come. But now my Hour is come; and so is Yours too, tho' in a very different Sense. *This is your Hour, and the Power of Darknes*: i. e. the Devil, and You his Instruments, are now permitted to compass my Death."

Ver. 68. *Ask you.*] any Questions whatsoever:

Ibid. *Answer me.*] To any Purpose, or with any Truth: Because you are determin'd to destroy me.

C H A P. XXIII.

VER. 2. *Forbidding to give Tribute to Cesar.*]

This Accusation is directly false; as appears from *Matth.* XXII. 20, 21. and the parallel Places in *Mark*, and *Luke*.

Ibid.

Ibid. Saying, that *He himself is Christ a King.*] This indeed was true; but He claimed to be a King, no otherwise than as *Christ*; (which did not interfere with *Cesar's* Title :) tho' He was really the rightful Heir to the Crown.

Ver. 4. *I find no fault in this Man.*] OBJ. How could *Pilate* say so of him; when he had asserted himself to be *King of the Jews*? v. 3. Was This no Fault against *Cesar*? ANSW. It appears from *John XVIII.* 33, 34 — 38. that He said This to *Pilate* alone, in the *Judgment-Hall*; and explained himself by saying, *My Kingdom is not of this World* &c. Upon which, *Pilate* went out to the *Jews*; and said, *I find no fault in him at all.*

Ver. 15. *Nothing worthy of death is done unto him.*] i. e. *Nothing is done unto him*, as if he were worthy of *Death*.

Ver. 16. *I will therefore chastise him, and release him.*] *Chastise*, i. e. *Scourge*.* Tho' *Scourging*, among the *Romans*, was usually previous to *Crucifixion*, and other *Capital Punishments*; yet it was often inflicted, when no *Capital Punishment* follow'd. *Pilate's* Meaning therefore is: "Tho' I do not think he deserves to *die*; yet very likely he may deserve to be *punish'd* in a less degree: and, to oblige you, I will take it for granted that he *does*. *I will therefore* &c. This plainly appears from *John XIX.* He *scourged* him, v. 1. yet afterwards, earnestly insisted, and labour'd, that he might not be *crucified*.

Ver. 31. *If they do these things in a green tree; what shall be done in the dry?*] A Jewish Proverb; meaning, "If an innocent Person thus suffer; what will become of the guilty?" Thus. *Ezek. XX.* 47. *It shall devour every green tree, and every dry tree.*

H h 2

* See Synops. Critic.

Gr. Κρα-
νιον.

tree. Which is explain'd in the next Chapter, v. 3, 4. *I will cut off the righteous, and the wicked.*

Ver. 33. *Calvary.*] The same with *Golgotha*; a Place of Skulls: i. e. covered with Bones of executed Malefactors.

Ver. 34. *They know not what they do.*] i. e. Many, perhaps most of them: not all: For some sin'd against the Holy Ghost.

Ver. 47. *Glorified God, saying, certainly, This was a righteous Man.*] *Glorified God*; i. e. for the eminent Graces, and Virtues which shone in Jesus.

Ver. 54. *The Preparation.*] i. e. to the Sabbath; the Day before the Sabbath: Our Friday.

C H A P. XXIV.

VER. 16. *But their Eyes were bolden, that they should not know him.*] i. e. By his Divine Power he so dispos'd their Eye-sight, that they should not &c. He conceal'd himself from them at first, that they might speak freely, and without reserve, as of him, and not to him; that when he afterwards discover'd himself, v. 31. he might the more fully answer all they could say.

Ver. 21 &c. *And beside all this, to day is the third day &c.*] The Import of those Words *beside all this*, seems to be their referring to the Promise of his Resurrection upon That day; which was the most material Point of all; tho', through the Perturbation of Mind, under which they labour, they do not mention it. As if they should have said; "And, which is more than all the rest, he declared he would rise this day; and we hoped he would have shewed himself to us, before this time; for it is now almost Evening, v. 29. 'Tis true

true indeed (v. 22, 23, 24.) certain *Women* of our Company made us astonished — saying they had seen a *Vision* of Angels, which said that he was alive. And certain of them which were with us — but him they saw not. So that, upon the Whole, we know not what to think."

Ver. 31. *He vanished out of their Sight.*] This is wrong translated; The Word *vanish* gives an English Reader the Idea of a Spirit, or Apparition. It should be render'd, *He became invisible*,* (which by his *Divine Power* he might do, without *vanishing*;) and *suddenly withdrew from them*.

Ver. 34. *Saying, the Lord is risen indeed; and hath appeared to Simon.*] The Word *saying* is the Accusative Case, not the Nominative;† relating to the *Eleven* gathered together; not to the *Two*, who made their Report of what happen'd in their Walk to *Emmaus*. THEY do not speak, 'till the next Verse; And they told them what things were done in the way &c. When they entered the Room, they found the *Eleven* discoursing among themselves; and saying, *the Lord is risen* &c. But here OBJ. It is said *Mark XVI. 13.* That after the *Two* Disciples had made their Report, the *Eleven* did not believe them; how then is *Mark* reconciled with *Luke*, who says they believed Before? ANSW. They might very well believe the main Point, that Christ was risen, upon his appearing to *Peter*, and other Evidence; and yet disbelieve the Circumstances of This Report made by the *Two* in their Walk to *Emmaus*; particularly, their Lord's being unknown to them at first, and known to them afterwards: Then his *sudden disappearing* might unsettle the Faith which they had Before, and make them think it was a Spirit &c.

Ver.

* ἀφαντος ἀτ' αὐτῶν ἐγένετο. † λέγοντας, not λέγοντες.

Ver. 41. *And while they yet believed not for joy, and wondered &c.]* This does not contradict what was said above, of their believing: They still believ'd, nay more now, than ever; their Lord being present with them, and they having handled and felt him. The Meaning here (which All, who understand human Nature, must know to be a good one) is no more than This, that tho' their *Minds*, or *Judgments* gave a full Assent, while they attended to the *Evidence*; yet the Perturbation of the *Passions*, *Joy*, and *Wonder*, with a Mixture of *Fear* lest it should not be true, was so great; that by turns, and fits, it suspended their Assent, and made them almost disbelieve their own Senses. He must be an ill Observer of what passes within him, whose own *Experience* will not make This very easy to be apprehended.



EXPLANA-



EXPLANATORY NOTES
UPON THE
GOSPEL according to St. JOHN.

CHAP. I.

VER. 1. *In the Beginning was the WORD.]*
In the Beginning, i. e. when Things began to be made, He was; consequently, He was before Things were made; consequently, from Eternity. That by the WORD is meant the eternal Son of God, our blessed Lord, and Saviour Jesus Christ, is plain from v. 14. The WORD was made Flesh, and dwelt among us; (and we beheld his Glory, the Glory as of the only begotten of the Father) full of Grace, and Truth. And Rev. XIX. 13. His Name is called THE WORD OF GOD. St. John, when he call'd our Saviour by This Name, spoke a Language well understood by Those to whom he wrote. It is often used by the Jewish Writers, particularly the Chaldee Paraphrast, and Philo, to express a Divine Person in the Godhead, distinct from Another, who is the Head, and Fountain of the Deity. When Gen. III. 22. we read The Lord said, Behold the Man &c. the Targum has it, The WORD of the Lord God said, Behold Adam &c. So Gen. II. 7. The WORD of the Lord created Adam. Isai. I. 17. Instead of My Soul hateth, the
Targum

Targum has it, *My Word beareth*. And *Chas. XLV. 17. Israel is delivered, or saved, by the Lord; Targ. The Word of the Lord. Jer. I. 8. I am with thee. Targ. My Word is with thee. And Psal. CX. (a very remarkable Passage indeed) The Lord said unto my Lord, Sit thou on my right hand &c. Targ. The Lord said to His Word, Sit thou on my right hand. And to Abraham Gen. XV. 1. I am thy Shield — My Word is thy Shield.* This Name is us'd in the same Sense even by *Heathens*, and in the *Alcoran*. See *Dr. Hammond* on *Luke I. 2.* and *Grotius* on This Place. Of the Grounds, and Reasons of This Expression, we can give *some* Account; tho' a very imperfect one, the Subject being an ineffable Mystery. The Term in the Original signifies much more than is rendered in our Language; not only *Word*, but also *Reason*; not only the external Word, in *Speech*; but the internal Word of the *Mind*, which is *Thought*. Now both these Senses are very applicable to the *Son of God* with reference to the *Father*: *WORD*; For as Words express the Mind, so the Son expresses the Father; being *the Brightness of his Glory, and the express Image of his Person*, *Heb. I. 3. REASON*; Because the Son has *such relation* to the Father, as Reason has to the Mind; being *distinct from it, yet essentially included, and involv'd in it.*

Ibid. And the Word was with God.] i. e. God the Son was with God the Father; which Latter is called God absolutely, or by way of eminency; because He is the Head, or Fountain, the other Two Persons being Emanations or Streams from Him, in the same One Deity.

Ibid. And the Word was God.] This sure is plain enough. The monstrous Interpretation which the Socinians put upon This Verse, and other Passages

Passages in This Chapter, is well known to the Learned; to the Unlearned the Recital of it would be useless.

Ver. 2. *The same was in the beginning with God.*] This, tho' the Sense of it was express'd Before, in That Clause, *the Word was with God*, is by no means a vain Tautology; but a strong and emphatical Repetition. He is said to be *Himself God*, and again said to be *with God*; to shew his real Godhead, and yet his distinct Personality from the Father: The one overthrowing the Heresies of the Ebionites, Cerinthians, &c. down to the Arians &c. who deny'd our Lord's Divinity; the other overthrowing the Heresy of the Sabellians, who confounded the Persons of the Father, and the Son, making but one Person in the Deity.

Ver. 3. *All things were made by him; and without him was not any thing made that was made.*] The last Clause is very properly added; because *some Things* are not made at all. Himself, and the other Two Persons of the Trinity are not made: Sin, and Evil of all Kinds are not made, properly speaking, i. e. created; They are the Creatures of Creatures, not of God: who made nothing but what is good.

Ver. 4. *In Him was Life; and the Life [in Him] was the Light of Men.*] i. e. In Him was not only Life, but the Fountain of Life to Men; He has it in Himself, and gives to his Creatures Life, 1 Natural. 2 Spiritual. 3 Eternal. As for the Word, *Light*, it is very frequently used for *Life*, and join'd with it, in the Greek, and Latin Writers, and also in the Language of the Old Testament; particularly in Psal. XXXVI. 9. a place parallel to This: *With thee is the Fountain of Life; and in thy Light shall we see Light.* The Sense therefore is the same, as if it had been

NOTES upon the Gospel

said; *In Him was Life; and the Life [in Him] was the Life of men; i. e. the Spring, and Fountain of it.* See *John V. 26. 1. John V. 12.*

Ver. 5. *The Light shineth in Darkness; and the Darkness comprehended it not.* i. e. apprehended, admitted, receiv'd it not. Obj. But how is it possible, that Light should not enlighten Darkness? *Ans.* He speaks of moral, voluntary Agents; of Men in the Darkness of Ignorance, and Sin; who might either admit, or reject the Light of the Gospel. See Chap. III. 19. Most of them at first rejected it: For all did not. So v. 10, 11, *The World knew him not.* — *His own received him not:* i. e. the Generality of them did not; for Some did. v. 12. *As many as received him &c.*

Ver. 6. *John.] The Baptist.*

Ver. 7. *To bear witness of the Light.] i. e. of Christ, and his Gospel.*

Ver. 8. *He was not THAT Light, &c.] i. e. THE great Light of all; Christ was THAT; v. 9. That was THE true Light &c. John indeed was A Light, a burning, and a shining one Chap. V. 35. but much inferior to Him, whose Harbinger he was.*

Ver. 9. *Which lighteth every man that cometh into the World.] Or rather; which, coming into the World, lighteth every man.* For That I take to be the better Version; referring the Original Word *ἐρχόμενον* for *Coming* as the Nominative Neuter to That for *Light*; not as the Accusative Masculine to That for *man*. The Situation of the Words, I confess, seems to favour the other Translation; but then, according to This which I chuse, the Construction is very easy, and Grammatical; and the Sense much better. It seems but low, and jejune to say, *every man*, and then to add *that cometh into the World*; there being no occasion for Those Words;

Words: But it is particular, and emphatical to say, That *Light*, which, coming into the *World*, enlighteneth &c. He that cometh, or that should come, ἵ ἐρχε- being the known, and distinguishing Character of *μενος*. the *Messiah*, in many Places of the New Testament. And That of This very Evangelist, Chap. XII. 46. I AM COME A LIGHT into the *World*, is directly parallel to This Place, according to the Version I chuse.

Ver. 10, 11. — Knew him not — Received him not.] See Note on v. 5. *His own*; i. e. the *World* in general; which was *his own*, because he made it; and the *Jews* in particular; because they were more especially *his own*, his peculiar People.

Ver. 12. Received him — believed on his Name.] The latter is explanatory of the former. By receiving him is meant believing in him.

Ibid. — Power to become &c.] i. e. the Privilege of becoming &c.]

Ver. 13. Which were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man; but of God.] Which; i. e. Those who become the Sons of God, just before mention'd. Born; i. e. to the Inheritance as Sons of God; not of Blood; i. e. not by Circumcision, which was a bloody Sacrament; nor of the Will of the Flesh; i. e. not by carnal Descent, as from their natural Parents; — nor of the Will of man; i. e. not by human Adoption; — but of God: i. e. of God receiving them for his Children, through Faith in Christ: Gal. III. 26. and by his Spirit sanctifying them; For as many as are led by the Spirit of God, they are the Sons of God. Rom. VIII. 14. This, I say, seems to be the Meaning of the Passage. We Christians are born the Sons of God; not by the Blood of Circumcision, by which the Jews entered into

Covenant with him: not by That carnal Generation which makes us Children of our natural Parents, so that we should have a Right to This Sonship by being born into such, or such a particular Family: nor by the Will of Man, adopting Another to be his Son and Heir, for want of natural Issue: But This Sonship arises from the good Pleasure of God, receiving us &c. as Above.

Ver. 14. *The Word was made Flesh.*] i. e. The second Person of the Blessed Trinity took our Nature upon him.

ἐσκήνωσεν ἐν ἡμῖν. Ibid. *Dwelt among us.*] Literally, *tabernacled*, or *pitch'd his Tent* among us: To denote a temporary, and short Stay, or Abode in This World.

Ibid. *We beheld his Glory*—*as of the only begotten of the Father.*] The Divine Glory of his Miracles, his Transfiguration, his Resurrection, his Ascension into Heaven.

Ibid. *Full of Grace and Truth.*] Of Grace; to procure That Pardon of Sin, Justification, or All of Grace which the Law of Moses could not give. Of Truth; in opposition to the Types, and Shadows, under the Law, of Spiritual Blessings, and good Things to come [Heb. X. 1.] of which Christ exhibited the Substance, Reality, and Truth. Thus v. 17. *For the Law was given by Moses; but Grace and Truth came by Jesus Christ.*

Ver. 15. *He was before me.*] i. e. in his Divine Nature.

Ver. 16. *And of his fulness we have all received, and Grace for Grace.*] i. e. We have in some measure partaken of his Fulness, and Perfection; by the Spiritual Gifts communicated to us. The last Clause should rather be rendered *Grace upon Grace*; i. e. Grace added to Grace.

Ver. † For the particle *ἀντι*, see the Criticks, and Grammarians.

Ver. 17. For the Law was given by Moses; but Grace — by Jesus Christ.] i. e. The Law indeed came from God, as being given by Moses his Minister; but it could not confer Pardon, Spiritual Grace &c. For the rest, see the last Note on v. 14.

Ver. 18. No man hath seen God — the only begotten Son — hath declared him.] i. e. Since God is invisible to men; and his Nature, and even his Will, can no otherwise be known to them than by Revelation from him; it was necessary there should be some Revealer &c. And None could be so well qualified for That Office, as the only begotten Son, who is in the bosom of the Father: And He hath declared him accordingly.

Ver. 19. The Record of John.] i. e. The Testimony which He bore; or the Account which he gave, both of Christ, and of Himself.

Ver. 21. Art thou Elias? &c.] See DISCOURSE II. p. 28.

Ibid. That Prophet? who, as the Jews expected, was to be raised from the Dead about that time. Suppos'd to be Jeremiah. See MATTH. XVI. 14.

Ver. 23. I am the Voice of one crying &c.] See Note on MATTH. III. 3.

Ver. 25. Why baptizest thou then? &c.] i. e. in this new, and extraordinary manner; profelyting people into a Religion never before heard of? For Baptizing itself was a usual Thing, at the Admission of Profelytes to Judaism.

Ver. 31. And I knew him not: but that he should be made manifest — baptizing with water.] i. e. At first I only knew in general, that the Messiah was coming; I did not know who He was. But I came baptizing, that I might afterwards be inform'd who He was, and point him out to the People.

People. Compare v. 33. and see Note on *Matth.* III. 14. See also *Diss.* II. p. 36, 37.

Ver. 40. One of the Two — was *Andrew*.] The Other probably was St. John, the Author of This Gospel; who, tho' often speaking of Himself, never mentions his own Name.

Ver. 42. Cephas — a Stone.] Cephas in Syriac, (the Language our Saviour spoke) is the same with Peter in Greek; signifying a *Rock*: For so it should be rendered, not a Stone. See *Matth.* XVI. 18.

Ver. 43. Nathanael.] He is supposed to be the same with *Bartholomew*. See *Nelson's Festivals*, on St. *Bartholomew's* Day.

Ibid. The Son of Joseph.] For so he was supposed, and reputed to be; tho' he really was not.

Ver. 46. Can there any good Thing come out of *Nazareth*?] The Jews were greatly prejudic'd against *Galilee*, and especially against *Nazareth*; particularly they were confident, that the *Messiah* could not be born There; which was very true. And, accordingly, our Saviour was born at *Bethlehem*; tho' they did not know it. See Chap. VII. 41, 42, 52.

Ver. 51. Hereafter you shall see Heaven open; and the Angels of God ascending and descending upon the Son of Man.] Instead of hereafter, it should be shortly, in a little time. For the rest, here are two Senses; the one figurative, the other literal: Both very good. The first; "You shall see so many Miracles of mine; that it shall look as if you saw the Heavens opened, and the Angels ascending, and descending, to obey my Orders." The second; "You shall see the Heavens opened, to receive me up thither; and the Angels ascending, and descending, to attend me." Here is undoubtedly an Allusion to *Jacob's Ladder*,

Ladder, Gen. XXVIII. 12, 13. As to That Expression, UPON the Top of Man, the Particle *ἐπὶ* should be rather rendered, *over*, or *above*; hovering over, or above, his head.

CHAP. II.

VER. 1. *The third day.*] i. e. The third day after what is related in the foregoing Chapter: most probably, the Testimony which John gave of Christ. See v. 34, 35, 43, of That Chapter.

Ibid. *Marriage.*] Rather, *Marriage-Feast*. See Note on *Matth. XXII. 1.*

Ver. 3. *They have no Wine.*] She meant much more than she said; as appears from the next Verse; [And, no doubt, she express'd it by her Looks, and Gestures:] viz. her Desire that He would by Miracle supply that Want.

Ver. 4. *Woman, what have I to do with thee?* This is no undutiful, or disrespectful Expression to his Mother; as a mere English Reader may imagine. The Word *Woman*, among the Ancients, was used to Persons of Quality, and Others, for whom the Speakers had much Reverence. And the Words translated *What have I to do with thee* *τί ἐμοὶ καὶ σοὶ*, are not so harsh in the Original. They are indeed a Rebuke (and She well knew, that by the Dignity of his Person, and Office, He had Authority to rebuke her, tho' She was his Mother) for her intermeddling in the Execution of his Function.

Ibid. *Mine Hour is not yet come.*] *Mine Hour*; i. e. the Time, and Season for my entering upon my Ministry, and publicly working of Miracles. But Q. Why then did He work the Miracle desired, at This very time? ANSW. He did it privately,

only, not publicly: The Disciples only knew it, when it was done; but afterwards indeed it became known to All.

Ver. 5. *His Mother saith unto the Servants, Whatever he saith unto you, do it.*] For tho' He had not in Words granted her Request; yet even in Words he had not deny'd it: And by his Looks, and Manner of speaking, he gave her to understand, that he would do what she desired. This is natural, and easy to be supposed, from the Fact which follow'd. And 'tis Elopsey in an Historian to omit such little Circumstances, rather than to mention them.

Ver. 6. *Six Water-pots*—[after the manner of the Purifying of the Jews.] Their Purifying; i. e. their washing their Hands, Cups, Pots &c. at Meals, according to their superstitious Traditions. See Mark VII. 3, 4. These Water-pots were set There for That Purpose.

Ibid. Two, or three Firkins.] Two, or three: i. e. Either, some two, and some three; or all between two and three Firkins. What is the Measure intended by the Original Word, is unknown to us. Some say a Gallon; Some, not above a Pint. But suppose it to be what we call a Firkin; there must then indeed be a great Quantity of Wine made: But we are to consider, that *Wedding-feasts* among the Jews lasted *several days*: and the same, viz. near Relations, and Friends, were invited; yet many came who were not invited. Besides; our Saviour may well be suppos'd to have made much more Wine than was wanted during This whole Feast, as a Gift to the Persons by whom he was entertain'd; which was to continue in their Family for a considerable time after the Feast was over.

Ver.

Ver. 10. *Well drunk.*] i. e. *cheerfully*, not to excess, or intemperately. The Original Word* is often so used. See This whole Narrative fully cleared, and vindicated from the profane illiterate Cavils of Infidels, in *Miracles of Jesus vindicated* Part. III. p. 22, 23 &c.

Ver. 15. *A Scourge of small Cords.*] It is not to be suppos'd, that He drove them out *with* this Scourge; or that They were at all afraid of being hurt by it. The Scourge was only a Symbol of God's Anger; and of his own Zeal, and Authority. For the rest, see 2d Note on *Matth. XXI. 12.*

Ver. 17. *His Disciples remembered—eaten me up.*] *Psal. LXIX. 10.* That David was in several respects a Type of Christ, is plain from many places of Scripture. And tho' the Disciples at this time might not know that He was; the Application they made was, however, very proper.

Ver. 18. *What Sign?*] i. e. of thy Commission, and Authority?

Ver. 19. *Destroy this Temple.*] He probably pointed to his Body; to shew he meant That, not the real Temple; tho' the Jews either did not observe it; or, through Perverseness, would not understand it.

Ver. 23, 24, 25. *Many believed—knew what was in man.*] They believ'd; but their Faith was not hearty, their Affections not closing with it: as appears from the next Verses: But Jesus did not commit himself unto them; i. e. did not trust them; because their Hearts were not right: For he knew—what was in Man: i. e. was thoroughly acquainted with human Nature in general; and knew the Thoughts of every Person in particular.

K k

CHAP.

* μεθύειν. See the Commentators.

C H A P. III.

VER. 1. *A Ruler of the Jews.*] A Member of their *Sanhedrim*, or great Council. Chap. VII. 50.

Ver. 3. *Jesus answered — Except a man be born again; he cannot see the Kingdom of God.*] Q. How is This an Answer to what *Nicodemus* said in the foregoing Verse? ANSW. Thus. “You own indeed, upon the Evidence of my *Miracles*, that I am a *Teacher come from God*; but That, tho’ necessary, is not sufficient: You must likewise be regenerate, or born again in a spiritual Sense; i. e. make such an entire Change in your Principles, and Practice, as to become a *new Man*.”

Ver. 5. *Born of Water, and of the Spirit.*] i. e. regenerated, by *Water-Baptism*, and the Influence of the *Holy Ghost*.

Ver. 6. *That which is born of the Flesh is Flesh; and That which is born of the Spirit is Spirit.*] i. e. “Were it possible a Man could be born again in the gross sense you speak of v. 4. This would not qualify him for the Kingdom of God. A natural Birth can give him no Title to any Life, but this mortal one. But if he be renewed in the Spirit of his Mind &c. he is indeed a spiritual Man, and entitled to Immortality.”

Ver. 8. *The Wind bloweth where it listeth — canst not tell whence it cometh — so is* [i. e. it is with] *every one that is born of the Spirit.*] It listeth. The Wind has no Will properly speaking; 'Tis a Metaphor; meaning, it blows freely; as it seems to Us; tho’ it is really under the Command of God. And as we know it blows, by it’s Sound, and the Effects of it, yet are ignorant of

of many Circumstances relating to it: so the Spirit of God operates in us, tho' we know not the *Manner* of his Operation. But Q. How is it true, that we know not *whence the Wind comes, and whither it goes?* Do we not certainly know, that a *South-wind*, for example, comes from the *South*, and goes to the *North*? ANSW. Yes; But we know not *how far* it came from the *South*, nor *how far* it will goe to the *North*; *where* it began; nor *where* it will Stop.

Ver. 10. *Art thou a Master of Israel, and knowest not these things?*] i. e. "What I have said may be understood by an ordinary Jew; much more by a Man of your Learning, and Authority. Why should you wonder at my Doctrine of *Regeneration*? Do not you yourselves make *Profelytes* by baptizing them, and then esteem them *New-born* Persons? And as for That *inward Holiness*, and *Purity*, I speak of; have not the *Prophets* foretold, that God will plentifully communicate his Spirit in the Days of the *Messiah* for That purpose?"

Ver. 11. *We speak that we do know, and testifie that we have seen.*] *We speak* &c. i. e. *I speak* &c. The Plural is frequently us'd for the Singular. *That we do know* — *have seen* — i. e. I deliver to you nothing but what I certainly know to be true.

Ibid. *Ye receive not our Witness.*] i. e. *Most* of you do not; *very few* do. Instead of *Witness* it should be rendered *Testimony*.

Ver. 12. *Earthly things* — *heavenly things?*] *Earthly things* are not Here taken in an ill sense (as they often are in Scripture, particularly *Philip. III. 19.*) but only in an *inferior* sense. And the Meaning of the whole Verse is This. "If you believe not Those Things, which I have represented

sented to you by *sensible Objects* here on *Earth*; as by the *Blowing of the Wind &c.* how will you believe the *sublime Mysteries of Heaven*, the *Trinity*, and *Incarnation &c.*?" of which He speaks in the next Verse.

Ver. 13. *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, which is in Heaven.*] No Person, but the *Son of Man*, who is likewise the *Son of God*, has revealed these *sublime Mysteries*. See Note on Chap. I. v. 18. — But Q. I. How had our Saviour *ascended into Heaven*, when he spoke these Words? As *God* indeed, He *was always in Heaven*; but That cannot be called *ASCENDING thither*.

ANSW. 1. The Sense, without any force, or strain, may very well be This. "No man ever yet hath, nor (till after the Day of Judgment) ever will ascend into Heaven; but I, the *Son of Man*, and of *God*, SHALL, in a very short time, about three years hence, ascend bodily into Heaven. [OBJ. But did not *Enoch*, and *Elijah*, ascend into Heaven? ANSW. 1. Suppose they did; those *only two extraordinary Cases* do not set aside the general Rule, and ordinary Course of Things. 2. Most probably they did *not* ascend into *Heaven*, the highest Heaven of which our Saviour here speaks; but into *Paradise*. See Note on *Luke XVI. 22, 23.*] ANSW. 2. Our Saviour's human Nature may be said to have *ascended into Heaven*, at his *Conception*; It being then *personally united* to the *Divine Nature*, which is always in Heaven. — Q. II. How did our Saviour *come down from Heaven*? ANSW. 1. As to his *Divine Nature*; which was *personally united* to the Human, and, *as such*, convers'd upon Earth. 2. Even his *human Nature*, tho' its *Production* was upon Earth, may be said to *come from Heaven*; as the

the *Manner* of it's *Production* was *miraculous*, and *divine*. — Q. III. How could he *be* still in *Heaven*; when he was *come down from* it? ANSW. *All* the *Three Persons*, as *God*, are in *Heaven*, and on *Earth*, and *every where*, at the same time.

Ver. 14. *And as Moses lifted up the [brazen] Serpent in the Wilderness; even so must the Son of Man be lifted up.*] He proceeds to tell the *Manner*, and *Means*, by which he was to effect the *Redemption* of *Mankind*. The *brazen Serpent's* being *lifted up* on a *Pole* [*Numb. XXI. 9.*] was a *Type* of *Christ's* being *lifted up* on the *Cross*: And as the *Former* was *salutary* to the *People* bitten with *Serpents*, so was the *Latter* to *Souls* wounded with *Sin*.

Ver. 21. *Doeth the Truth.*] i. e. *Believes*, and *acts* according to the *Truth*.

Ibid. Wrought in God.] i. e. *done according* to the *Will*, and *Pleasure* of *God*; *by the Grace* of *God* &c.

Ver. 22.—*Came Jesus, and his Disciples &c. and there he tarried with them, and baptized.*] *Baptized*; i. e. *by Them*: For *He Himself* did not baptize. Chap. IV. 2.

Ver. 25. *Then there arose a Question between some of John's Disciples, and the Jews, about Purifying.*] A *Question*; i. e. a *Controversy*, or *Dispute*.—*The Jews*; i. e. *some certain Jews*; probably such as believed in *Jesus*, and were ready to profess themselves his *Disciples*.—*About Purifying*; i. e. most probably about *John's*, and *Jesus's Baptism*; which of them *purified* most, what That *Purification* was, and whither it tended &c. This appears from the next Words. Read v. 26. and see DISCOURSE II. p. 38. *And they came unto John, and said &c. They*; i. e. *John's Disciples*.

Ver.

NOTES upon the Gospel

Ver. 27. *A man can receive nothing, except it be given him from Heaven.] Nothing; i. e. of Power, and Authority. Receive. Better rendered, Assume,* take [to himself.] The Sense is; as if he should have added, " And my Commission, or Authority from Heaven, extends not so far, as that I should equal myself with Jesus."*

Ver. 29. *He that bath the Bride, is the Bridegroom; but the Friend — which standeth, and beareth him, rejoiceth &c. — My Joy therefore is fulfilled.] See Note on Matth. IX. 15. The Friend of the Bridegroom which standeth, and beareth him; i. e. Standeth in the Bride-chamber, and heareth him converse with his Bride &c. " Thus all that I have done has been to prepare the Nation of the Jews for the Reception of the Messiah; who is their true Head, and the Husband of his Spouse the Church. Upon his Appearance, I pretend to no Authority; but deliver you over to him, with great joy, &c."*

Ver. 30. *He must increase, but I must decrease.] i. e. in Honour, and Authority.*

Ver. 31. *He that cometh from above, is above all; He that is of the Earth, is earthly, and speaketh of the Earth: He that cometh from Heaven is above all.] For the Words Earth, and Earthly, see Note on v. 12. The sense of the Verse before us is well explained by This Paraphrase. " And it is reasonable to own him superior to me, and all other Prophets which ever were in the World, even Moses himself; because He that cometh from above (not only by his Mission from God, as I, and They did, but by his Original, as He only did, v. 13.) is above all, that are descended of earthly Parents only: And He that is thus of the Earth, is earthly, as to his Rise; and*

* λαμβάνειν. See Heb. V. 4.

and speaketh of the Earth; i. e. speaketh things which comparatively are earthly, Moses of carnal Ordinances, I of Water-Baptism, the Prophets of Obedience to the Law of Moses: But He that cometh from Heaven is above all; not only in the Excellency of his Person, but in the spiritual, and heavenly Nature of his Doctrine, and Promises." The last Clause *He that cometh from Heaven is above all* is not properly a Tautology with the First, *He that cometh from above is above all*; but an Epanalepsis, as the Rhetoricians call it; a Repetition at the Close: which is emphatical, and often us'd by the best Authors. But Q. Are not Those Words, *He that is of the Earth is of the Earth* (for so it is in the Original*) a plain Tautology? ANSW. No; only an Ellipsis; to be fill'd up Thus: *He that is of the Earth as to his Original, is of the Earth as to his Nature, his Knowledge &c.*

Ver. 32. *And what he hath seen --- that he testifieth; and no man receiveth &c.*] No man; i. e. next to None. See Notes on v. 11. But Q. How is This reconciled with v. 26. *all men* i. e. very many, *come unto him*? ANSW. Very many might come to him; and yet very few truly believe in him. See Note on Chap. II. 23 &c.

Ver. 33. *He that hath received his Testimony hath set to his Seal, that God is true.*] i. e. His Miracles, and the Nature of his Doctrine are such Evidence of his Divine Authority; that to believe Him is the same as to believe God, and consent to This Proposition, (as it were by sealing it) *God is true.*

Ver. 34. *He whom God hath sent &c.*] Sent, i. e. from Heaven.

Ibid. *Not by Measure.*] i. e. Without measure; superabundantly; so as to no other Prophet. In all

* ὁ ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν.

all others the Gifts of the Spirit were limited; in Him unlimited.

C H A P. IV.

VER. 1, 2, 3. *When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more ——— He left Judea &c.] i. e. To avoid the Envy, and Malice of the Pharisees, who were enrag'd that so many resorted to him, He left Those Parts &c.*

See Whit-
by.
See Ham-
mond.

Ver. 6. *Sat THUS on the Well.] Thus, say some; i. e. weary, and thirsty, as He was: and they produce parallel Instances. Thus, say Others; i. e. carelessly, negligently, upon the Ground &c.*

Ver. 10. *Living Water.] i. e. Spiritual Water; the Doctrine of the Gospel; the Grace of God; which refreshes the thirsty Soul, and gives eternal Life.*

Ver. 11. *The Woman saith ——— Thou hast nothing to draw with, and the Well is deep &c.] The Woman [not understanding his figurative, spiritual Meaning] saith &c.*

Ver. 12. *Art thou greater than our Father Jacob, who gave us the Well; and drank thereof himself &c?]* i. e. “But if you mean, that you could direct me to some other Well, which affords better Water than This; I suppose you are not greater than Jacob, who gave ——— and drank &c.”

Ver. 18. *Thou hast had five Husbands.] From some of whom it is probable that she was divorced: For it is not likely she should out-live so many.*

Ibid. He whom thou now hast is not thy Husband.] i. e. He with whom thou now cohabitest, as with

with a Husband, is not really, and lawfully Such.

Ver. 20. *Our Fathers worshipped in This Mountain* [Mount Gerizim ;] *but ye say &c.*] See Note on *Luke IX. 53.*

Ver. 21, 22. *The Hour cometh, when ye shall neither in This Mountain, nor yet at Jerusalem, worship——Salvation is of the Jews.*] As if he should have said ; “ The Dispute you mention, is needless ; For in a very little time, both the Samaritan, and Jewish Worship will be abolish’d. However, at present You are in the Wrong. When your Ancestors came first into This Land, they were Heathen Idolaters *2 Kings XVII. 24, 25, 26 &c.* And tho’ by your Neighbourhood to the Jews You have now better Information than They had ; you are yet very ignorant. But the Jews, by Prophets rais’d up among them &c. have all along had abundant Means of knowing both whom they worship, and how to worship him. And to Them were the Promises made, that the Saviour of the World should be of their Nation.”

Ibid.——*worship the Father.*] Both Jews and Samaritans call’d God their Father, both in their Discourses, and in their Prayers.

Ver. 24.——*worship——in Spirit, and in Truth.*] i. e. With the Mind and Soul ; without Sacrifices, and other burthensome Rites, and Ceremonies.

Ver. 34. *My Meat is to do the Will——and to finish his Work.*] What a Man takes his greatest delight in, is often express’d by his Meat, and Drink, both in Scripture, and in other Writings, and in Common Discourse. Our Saviour, when he spoke these Words, and Those Before, v. 32. probably saw a Multitude of the Samaritans coming towards him [See v. 39, 40.] and refus’d to eat, that he might have time to instruct them.

NOTES upon the Gospel

Ver. 35. *Say not ye, There are yet four Months, and then cometh Harvest? Behold, I say unto you, Lift up your Eyes, and look on the Fields; For they are white already to Harvest.*] i. e. "You know it is commonly said, that the Sower is encourag'd in his Labour, upon This Consideration, that in *four Months* he will be abundantly rewarded by the *Harvest*. But *You* have much *better Fortune*: Behold [pointing to the *Samaritans* who were coming towards them;] *your Harvest* is *already ripe*, a Multitude of *well-dispos'd* People coming to be *converted*." See Note on *Matth. IX. 37*.

Ver. 36. *And he that reapeth, receiveth Wages—rejoice together.*] i. e. "The Lord of the Harvest [God] will reward you for gathering Men into the Kingdom of Heaven: so that You, and Those who have been before You in sowing what You are now going to reap, may for ever rejoice in the Good you shall have done." Observe here; The Apostles themselves were afterwards both to sow and reap very much; but with regard to Many, who were now very speedily to be converted, particularly the *Samaritans* of whom our Lord here directly speaks, they had sown nothing; i. e. not preach'd to them; but were only to confirm, and receive them. See the next Note.

Ver. 37, 38. *And herein is That Saying true, One soweth, and Another reapeth. I sent you to reap That whereon ye bestowed no Labour: Other Men laboured, and ye are enter'd into their Labours.*] i. e. The Prophets, John the Baptist, and Myself, have prepar'd, and dispos'd many Men to receive the Gospel; so that with regard to them, the Work is in a manner done to your hands. You have nothing to do, but to reap, what others have sown, and cultivated.—I sent you &c, It should rather be render'd, I have sent you.

Ver.

Ver. 43, 44.— *Went into Galilee: For Jesus himself testified, that a Prophet hath no Honour in his own Country.*] OBJ. Was not Galilee his own Country? Does he not speak Those Words of Nazareth, Luke IV. 24. compar'd with v. 16? And was not Nazareth in Galilee? ANSW. The Word Galilee is not here to be taken indefinitely; but in a limited sense, for Those Parts of Galilee in which Nazareth was not included. This appears from that Parallel Place, *Matth. IV. 12, 13. He departed into Galilee; and leaving Nazareth he came, and dwelt in Capernaum.* And in this Verse what we translate *in his own Country*, the Syriac and Arabic Versions render *in his own City*. The Meaning therefore is; he went into Galilee indeed, which was his Country in a wide signification; but not to Nazareth, which was strictly his own Country, or City: For he said, *a Prophet hath no honour &c.*

Ver. 48. *Except ye see Signs and Wonders, ye will not believe.*] OBJ. 1. Why should they believe, unless Miracles were wrought to convince them? ANSW. He does not absolutely blame the Nobleman, and the other Jews, for requiring Miracles: He work'd many, and great ones; and resolv'd to work even This which was now desir'd. He only intimates, that the Jews, having the Prophets, the Testimony of John the Baptist, and his own divine Preaching, might reasonably have believ'd, without the Evidence of Miracles; as the Samaritans had just Before done: v. 42. OBJ. 2. The Nobleman did not make his Request, as a Trial of Jesus's Power (He believ'd That before; otherwise, he would not have desir'd him to exert it) but out of Love to his Son, who was sick. ANSW. There might very well be a Mixture of Both. He already believ'd in

some measure, but not thoroughly. At v. 50. he believ'd more; at v. 53. yet more than ever, even fully, and entirely. Read Those two Verses.

C H A P. V.

VER. 1. *A Feast of the Jews.*] Either *Pentecost*, or the *Passover*; most probably the latter.

Ver. 2. *Sheep-Market.*] Rather, *Sheep-Gate*.*

καλυμβή-
θρα.

Ibid. *A Pool.*] A *Bath*; literally a *Swimming Place*.

Ibid. *Betbesda.*] It signifies *House of Mercy*.

Ibid. *Porches.*] Little *Porticos*, or *Nitches*; in which the Diseas'd Persons waited, undress'd &c.

Ver. 4. *For an Angel went down*—] I wonder Dr. *Whitby* should in his Paraphrase insert the Word *visibly*; when the Angel, if there were any, was undoubtedly not *visible*; and very likely there was no Angel at all. The Evangelist may well mean no more, than that the Waters were preternaturally agitated, stir'd, or troubled; upon Sight of which, the People were inform'd, that the Healing Vertue was now communicated to them; and ascribe This to an Angel, by a known Jewish way of speaking; great and extraordinary Works, being in Scripture often said to be done by Angels, who are God's *ministring Spirits*.

Ibid. *At a certain Season.*] It should be render'd
κατὰ και-
ρὸν. at the Season: i. e. (probably) of the *Passover*. It does not appear, that This Miracle was ever wrought before, or after, the *Passover* here mention'd. Probably indeed it might be, a year, or
two

* Either ἀγορᾷ or πύλῃ is understood as agreeing with προβατικῇ. Rather the Latter. See *Nebem.* iii. 1: xii. 39.

two before ; as a kind of Introduction to the Appearance of the *Messiah*, and his *Miracles*.

Ibid. *Whoever* — *first stepped in, was made whole &c.*] OBJ. Why Nobody else? ANSW. 1. *God knoweth*; and That (if there were no other) is Answer sufficient. *He best knows how to dispense his own Gifts.* But 2. This *Particular Circumstance* made the Miracle more *plain*, and *conspicuous*. For a full Account of This whole Matter (the Pool of *Bethesda*) see *Miracles of Jesus vindicated*. Part. IV.

Ver. 11. *He that made me whole, the same said unto me, Take up thy Bed &c.*] “ And He, proving himself by This *Miracle* to be an extraordinary *Prophet*, had, I thought, *sufficient Authority* to *dispense* with me &c.” See Note on *Matth. XII. 3, 4*:

Ver. 17. *My Father worketh hitherto, and I work.*] i. e. “ As God the *Father* has, from the Beginning of the World to this time, work’d, and done good, still does, and always will, on the *Sabbath-day*, as well as *any other*; so do I his *Son*.” God is not subjected to the Law of the Sabbath, tho’ Men are; and even they may be dispens’d with, as we have often shewn.

Ver. 19. *The Son can do nothing of himself.*] The Son, tho’ as God, equal to the Father, is, as Son, subordinate to him; as Man, inferior to him. As *Prophet*, and *Messiah*, he receiv’d his Authority and Commission from him.

Ibid. *What things soever He doeth, these also doeth the Son likewise.*] i. e. He imitates the Father in his Works, as well as acts by his Commission.

Ver. 20. *Sheweth him all things that himself doeth.*] *Sheweth him*; i. e. *teacheth him &c.*

’Tis doubtful whether the Word *himself* relates αὐτῷ, to the Father, or to the Son: The Sense is very good, and in effect the same, either way.

Ibid.

NOTES upon the Gospel

Ibid. *Greater Works — marvel.] Greater Works*; i. e. than he had yet perform'd, as healing the impotent man &c. *That ye may marvel.* "For that will be *all*; Ye will wonder indeed, but will not be convinc'd; at least will not own you are."

Ver. 21. *For as the Father raiseth up the Dead, — even so the Son &c.]* i. e. "For instance; To raise the Dead is a greater Work than any I have done yet. And as the Father (by his Prophets, *Elijah*, and *Elisba*) rais'd the Dead; so will I by myself." He speaks not here of the general Resurrection, (tho' he does v. 28. See the Note there) but of particular Persons, as *Jairus's Daughter*, and *Lazarus*. — *Quickeneth*; i. e. restoreth to Life, both temporal, and eternal.

Ver. 22. *For the Father judgeth no man; but hath committed all Judgment to the Son.]* i. e. "For I have power to give life, and to reward, and also to punish; the Father judging none, but committing all Judgment to the Son." i. e. not the Father only; but He judging with, and by the Son. The Places of Scripture, in which Judgment is ascrib'd especially, and more peculiarly to the Son, are so numerous; that we need not mention any.

Ver. 24. — *Is passed from Death unto Life.] Is passed*; i. e. shall certainly pass (these Transpositions of Tenses are frequent in all Authors) from the Death of Sin to the Life of Righteousness; from temporal Death to eternal Life.

Ver. 25. *The Hour is coming, and now is, when the Dead — shall live.]* Neither does This relate to the general Resurrection; as the Expression *now is* plainly shews: but to particular Persons. See Note on v. 21. Perhaps Those Saints who rose Matth. XXVII. 52, 53. are here likewise

likewise intended. Perhaps too the *spiritual* Resurrection is intimated, as well as the *corporeal*; the Resurrection from *Sin* to Life eternal.

Ver. 26. *For as the Father hath Life in himself; so hath he given to the Son to have Life in himself.* Life in himself; i. e. (See Note on Chap. I. 4.) *the Fountain of Life*; and the *Power* of giving it to Others. The Father gives This to the Son; 1st. as the Son is *God* by eternal Generation. 2dly, as He is *Mediator*, and *God-man*; so that in That respect likewise he gives Life to whom he pleases. v. 21.

Ver. 27. *Given him Authority to execute Judgment also; because he is the Son of man.* He is not only of himself Judge, as he is *God*; but it is given him to be Judge, even in his *human* Nature join'd with the *Divine*. He, in his *Mediatorial* Capacity, is made Judge, and exalted to other Honours, as a Reward for his Sufferings in his *human* Nature. This seems to be the Sense of BECAUSE *He is the Son of Man*. Here is indeed an Ellipsis, — *Because he is the Son of Man*; [and does, and suffers so great Things, as such.] It is moreover fit, and congruous, that as All at the last Day are to be judg'd in their Bodies; He, as the *Son of Man*, having a Body, should judge them; that He should be a *visible Judge*, *visibly* act, and speak &c.

Ver. 28, 29. *Marvel not at this; for the Hour is coming, in which all that are in the graves — Resurrection of Life — Resurrection of Damnation.* The Hour is coming; tho' at ever so great a distance. Whatsoever is certainly future is always coming, 'till it is actually present. Here he plainly speaks of the *general Resurrection*, and the *last Judgment*. "Do not wonder, that I said I would raise some dead Persons, v. 21, 25. and that I ascrib'd

ascrib'd to myself the Power of Judging, v. 22, 27. For a Time will come, when I shall raise all the Dead ; and judge the whole World."

Ver. 30. *I can of mine own self do nothing—the Will of the Father, &c.]* See Notes on v. 19, 20. *As I bear* ; i. e. from the Father : as He dictates, and prescribes. *I judge* ; i. e. I now judge ; and shall judge at the last Day.

Ver. 31. *If I bear witness of myself—— is not true.]—— is not true.* i. e. (agreeably both to the Greek, and Hebrew) is of no force, or validity. A Man, tho' witnessing in his own Cause, may say nothing but what is true in itself ; yet it is of no force to convince others.

Ver. 32. *There is another that beareth witness of me &c.]* viz. John ; as in the next Verse. There is likewise Another, viz. the Father ; v. 36, 37.

Ver. 34. *But I receive not Testimony from Man ; but these things I say, that ye might be saved.]* i. e. " It is not upon John's, or any human Testimony, that I need depend for the Proof of my Authority : Only, because you put me upon it, I am willing to argue in your own way ; that I may by any means forward your Salvation.

Ver. 37. *The Father —— hath born witness of me. Ye have neither heard his Voice —— nor seen his Shape.]* i. e. " Nor are you to expect, that the Father should testify of me otherwise than by his Word, (as He often does in the Old Testament ; see v. 39.) and by his Works, the Works which I do in his Name : For that which was granted to your Ancestors belongs not to You ; viz. to see his Glory, and hear his Voice out of the midst of the Fire. Deut. V. 24." Properly speaking, God has no Shape ; the Word here means some glorious Appearance, signifying his more immediate Presence.

Ver.

Ver. 38. *Ye have not his Word abiding in you.*] i. e. Ye do not consider, remember, and inwardly digest his Word, as ye ought to do.

Ver. 39. *Search the Scriptures.*] Or, ye do search the Scriptures. The Original Word is *ἵστευατε*, both Imperative, and Indicative. The Sense is very good either way.

Ver. 41. *I receive not honour from Men.*] i. e. "I do nothing for popular Applause, but all things for the Honour of God, and the Good of Mankind."

Ver. 43. *In his own Name.*] i. e. only giving his own Word for it; that He is This, or That; without Evidence, or Proof by Miracles, or any thing else. This was the Case of several false Christs.

Ver. 44. *How can ye believe, which receive honour — God onely?*] One of the greatest Bars to the Reception of the Gospel, is Pride, or Vain-glory: See Chap. XII. 42, 43.

Ver 46. *Had ye believed Moses &c.*] OBJ. Why; did they not believe Moses? ANSW. They profess'd indeed to believe him; and were, even to Superstition, zealous for his Law. Yet they did not piously, and practically believe him.

Ibid. *He wrote of me.*] He did so Gen. III. 15. Deut. XVIII. 18. And besides; the Tenour of the Ceremonial Law is a continued Type of Christ.

Ver. 47. *If ye believe not — my Words?*] "If ye believe not his Writings, for which ye profess so much Zeal, and Veneration; how shall ye believe my Words, which ye so hate, and despise, and against which ye are so inveterately prejudic'd?" His Words were really preferable to Moses's Writings; but They did not think so. The Argument therefore was good to Them.

C H A P. VI.

VER. 15. *Make him a King.*] Being convinc'd that he was *That Propbet that should come* &c. (v. 14.) i. e. the *Messiah*, who, (as They thought) was to be a *temporal King*; they were ready to *take him by force*, and *proclaim him*, *crown him* &c.

Ver. 17. *Towards Capernaum.*] Into the Land of *Gennesaret* Matth. XIV. 34. They went over *towards Bethsaida* Mark VI. 45. The *Desart* of *Bethsaida* lying on the side of the *Sea of Galilee* opposite to the *City*; they first cross'd over that *Sea towards the City*; and then sail'd on along that *Sea to Capernaum*, which was in the *Region of Gennesaret*. See Dr. *Lightfoot's Map. Whitby.*

Ver. 19. See Above, v. 10. ——— *About five and twenty, or thirty* &c.] There are other such Expressions as *This* in the *Scriptures*; which is no *Objection* against the *divine Inspiration* of them. Tho' a *Writer* ever so well *knows* these *inconsiderable* *Circumstances*, he *elegantly neglects* them in his *History*: as does every body of any *Judgment*, who *tells a Story* in *common Conversation*. Or if the inspir'd *Writer* was really *ignorant* of These *immaterial* *Circumstances*; even That is no *Objection*: there was no occasion that the *Spirit of God* should reveal such *trivial* things; nay it is *absurd* to suppose he should. If the *Writer himself* should not take notice of them; much less should the *Holy Ghost*.

Ver. 21. *They willingly received him* &c.] It should be, *They were willing, or desirous, to receive him.** And they *did so*; tho' not *immediately*:

* ἡθέλων λαβῆν αὐτόν.

ately : for Peter first walk'd to him upon the Sea ; then they Both came into the Ship : *Matth. XIV. 30,— 32.* and then (as it is here said) immediately the Ship was at the Land.

Ver. 22, 23, 24, 25. *The day following, when the People which stood on the other side &c. ——— Rabbi, when camest thou hither ?] Saw, rather knew, that [last night] there was none other Boat* ^{is said.} *&c. ——— There came other Boats [afterwards] from Tiberias [which in the Morning they found] nigh unto the place where &c. This 23d Verse is in a Parenthesis. — v. 24. When the People therefore saw that Jesus &c. The Sentence is somewhat perplex'd ; but the Sense is plainly This ; " I SAY, when the People which stood &c. v. 23. saw that Jesus was not There &c. they also took shipping &c."*

Ver. 26. *Ye seek me, not because ye saw the Miracles ; but because ye did eat of the Loaves, and were filled.]* Our Saviour does not answer their impertinent Question ; (see Note on *Luke XIII. 23, 24.*) but takes occasion from it to enter into a Discourse of the utmost Importance. *Not because ye saw the Miracles ; i. e. as Miracles ; so as to be convinc'd, and converted by them.*

Ver. 27. *Labour not for the Meat which perisheth ; but for That Meat which endureth unto everlasting Life, which the Son of Man shall give unto you.] Labour not ; i. e. Labour not so much for the Former, as for the Latter : For we must labour in some measure for the Former too ; We cannot live without it. See Note on *Matth. IX. 13.* and on *Matth. VI. 19, 25.**

Ibid. For Him hath God the Father sealed.] i. e. God the Father, by bearing Testimony to him, in his Miracles, (especially This Last of Feeding

NOTES upon the Gospel

the Five thousand) has set his Seal to his Commission, and Authority.

For the better Understanding of our Saviour's Discourse in This Chapter, concerning his *Flesh to be eaten*, his *Blood to be drank*, his being the *Bread of Life*, That *Bread* being his *Flesh*, with other Expressions relating to *Food*, and *Nourishment*, depending upon an *Allegory* between *spiritual Food*, and *temporal*; it is to be noted 1st. That his *Feeding the 5000* with the miraculous *Loaves*, and *Fishes*, gave Rise to This whole Dispute between *Him*, and the *Jews*. See the Notes on Ver. 26, 27. 2dly, That, speaking in this manner, he uses a *Metaphor*, very familiar to the *Eastern Nations*, and frequent in the *Jewish Writings*; [see many Quotations to This Purpose, in *Whitby* on ver. 27. and 31, 32.] so that He was well understood by Those to whom he spoke. 3dly, That their Comparing his *Feeding them* with the *Loaves* and *Fishes*, to *Moses's Feeding their Fathers* with *Manna* v. 31. (for that is plainly their Meaning, as we shall see in it's place) gave farther occasion to his making use of the *Allegory* aforesaid.

As to the Difficulties about the *Meaning* of his being the *Bread* &c. of our *eating his Flesh*, and *drinking his Blood*; whether He means his *own Person*, with his *Merits*, and *Satisfaction*; or *Faith* in *Him*, and in his *Doctrine*; or his *Doctrine* itself; whether He *at all* refers to the *Sacrament* of the *Eucharist*; and, if at all, *how far* &c. I cannot give the Reader a better Account of This Matter, than in the Words of the late most learned, and excellent Dr *Waterland*: who had thoroughly weigh'd all that the Commentators have said upon it, and has clear'd the Point with his usual Acuteness, and Accuracy of Judgment.

ment. In his *Review of the Doctrine of the Eucharist*, CHAP. VI. entitled, *Of Spiritual Eating, and Drinking, as taught in JOHN VI.* He writes Thus.

“ The Discourse, which our Lord had at Capernaum, about the *eating his Flesh*, and *drinking his Blood*, is very remarkable, and deserves our closest Attention. His strong way of expressing himself, and his emphatical Repeating the same Thing, in the same, or in different Phrases, are alone sufficient to persuade us, that some very *important* Mystery, some very *significant* Lesson of Instruction, is contain'd in what he said in That Chapter from v. 27. to v. 63. inclusive. — From v. 63. as well as from the Nature of the Thing, we may learn that This Discourse is mostly *mysterious*, and ought to be *spiritually*, not *literally*, understood. *It is the Spirit that quickeneth; the Flesh profiteth nothing: The Words that I speak unto you, they are Spirit, and they are Life.* I am aware that This Text has been variously interpreted; and that it is not very easy to ascertain the Construction, so as not to leave room even for reasonable Doubt. I choose That Interpretation which appears most natural, and which has good Countenance from *Antiquity*, and many judicious Interpreters. But the *Reason* of the Thing is sufficient to satisfy us, that a great Part of This Discourse of our Lord's cannot be *literally* interpreted, but must admit of some *figurative*, or *mystical* Construction.

“ A surer Mark for interpreting our Lord's Meaning in This Chapter, is the *Universality* of the Expressions which he made use of, both in the *Affirmative*, and *Negative* way. *If any*
man

“ man (whosoever) eat of this Bread, he shall
 “ live for ever. v. 51. *Whoso eateth my Flesh, and*
 “ *drinketh my Blood, hath eternal Life.* v. 54.—
 “ *dwelleth in me, and I in him.* v. 56. So far in
 “ the affirmative, or positive way. The like
 “ may be observ’d in the negative way. *Except*
 “ *ye eat the Flesh of the Son of Man, and drink*
 “ *his Blood; ye have no Life in you.* v. 53. The
 “ Summ is; *All* that feed upon what is here men-
 “ tion’d, have Life; and *all* that do not feed
 “ thereupon have no Life. Hence arises an Ar-
 “ gument against interpreting the Words of Sa-
 “ *cramental Feeding* in the Eucharist. For it is
 “ not true, that All who receive the Commu-
 “ *nion have Life*; unless we put in the Restriction
 “ of *worthy*, and *so far*: Much less can it be
 “ true that All, who never have, or never shall
 “ receive, *have not Life*; unless we make several
 “ more Restrictions, confining the Proposition to
 “ Persons living *since* the Time of the *Institution*,
 “ to Persons *capable*, and *not destitute of Oppor-*
 “ *tunity*; making Exceptions for good men of
 “ *old*; and for *Infants*; and for many who have
 “ been, or may be, *invincibly ignorant*; or might
 “ never have it in their *power* to receive the
 “ Communion. Now an Interpretation which
 “ must be clog’d with a multitude of Restrinc-
 “ tions to make it bear, if at all, is such as one
 “ would not chuse (other Circumstances being
 “ equal) in preference to another, which is clog’d
 “ with *fewer*, or with *none*.

“ Should we interpret the Words of *Faith in*
 “ *Christ*, there must be Restrictions in That Case
 “ also; viz. to Those who have *heard* of Christ,
 “ who not only believe in him, but *live* according
 “ to his Laws. And Exceptions must be made
 “ for many good men of old, who either knew
 “ nothing

“ nothing of Christ, or very obscurely ; as like-
 “ wise for Infants, and Idiots &c. So that This
 “ Construction comes not fully up to the *Univer-*
 “ *sality* of the Expressions made use of by our
 “ Lord.

“ But if neither of these can answer, in that
 “ respect ; is there any other that will ? or what
 “ is it ? Yes ; There is One, which will com-
 “ pletely answer in point of *Universality* ; and it
 “ is This : *All* that shall finally *share* in the
 “ Death, Passion, and Atonement of Christ, are
 “ *safe* ; and *All* that have not a Part therein, are
 “ *lost*. All that are *fav'd* owe their Salvation to
 “ the *salutary* Passion of Christ ; and their *par-*
 “ *taking* thereof (which is *feeding* upon his *Flesh*,
 “ and *Blood*) is their Life. On the other hand,
 “ as many as are excluded from *sharing* therein,
 “ and therefore feed not upon the Atonement,
 “ have no Life in them. Those who are bless'd
 “ with Capacity, and Opportunities, must have
 “ *Faith*, must have *Sacraments*, must be in *Cove-*
 “ *nant*, must receive, and obey the Gospel, in
 “ order to have the *Expiation* of the Death of
 “ Christ apply'd to them. But our Lord's *gene-*
 “ *ral* Doctrine, in This Chapter, seems to *ab-*
 “ *stract* from all Particularities, and to resolve in-
 “ to This ; that whether with *Faith*, or without,
 “ whether in the *Sacraments*, or out of the *Sa-*
 “ *craments*, whether *before* Christ, or *since* ;
 “ whether in *Covenant*, or out of *Covenant*,
 “ whether *here*, or *hereafter* ; no man ever was,
 “ is, or will be *accepted*, but in, and through,
 “ the *grand Propitiation* made by the *Flesh*, and
 “ *Blood* of Christ. This I take to be the main
 “ Doctrine taught by our Lord in That Chapter,
 “ which he delivers so earnestly, and inculcates
 “ so strongly. ——— *Eating*, and *Drinking*, by

NOTES upon the Gospel

“ a very easy, common Figure, mean *Receiving* :
 “ And here what is the Thing to be receiv’d ?
 “ Christ himself in his whole Person : *I am the*
 “ *Bread of Life*, v. 35, 48, 51. *He that eateth*
 “ *me, even He shall live by me*, v. 57. But more
 “ particularly He is to be consider’d as giving his
 “ *Body* to be broken, and his *Blood* to be shed,
 “ for an *Atonement* : And so the *Fruits* of his
 “ *Death* are what we are to receive, as our spiri-
 “ tual Food : *His Flesh is Meat indeed, and his*
 “ *Blood is Drink indeed*. v. 55. His *Passion* is our
 “ *Redemption* ; and by his *Death* we live. This
 “ Food is administer’d to us by the *Hand of God* ;
 “ while *ordinarily* we take it by the *Hand of*
 “ *Faith*, and in the Use of the *Sacraments* : But
 “ God may *extraordinarily* administer the same
 “ Food ; i. e. may *apply* the same *Benefits* of
 “ Christ’s *Death*, and *Vertue* of his *Atonement*
 “ to Subjects *capable*, without any *Action* of
 “ *Theirs*, as to *Infants*, *Idiots*, the *invincibly Ig-*
 “ *norant* of the Gospel, but living well, ac-
 “ cording to the best of their Knowledge ; who
 “ are merely *passive* in the receiving it, but at the
 “ same time offer no *Obstacle* to it.

“ Some learned Men, having observ’d, that
 “ our Lord, in this Chapter, attributes much to
 “ a Man’s *believing in him*, or *coming to him*, as
 “ the Means to *everlasting Life*, have conceiv’d
 “ that *Faith*, or *Doctrine*, is what he precisely
 “ meant by the *Bread of Life* ; and that *be-*
 “ *lieving in Christ* is the same with the *eating*
 “ and *drinking* here spoken of. But the Thing
 “ to be received is very different from the *Hand*
 “ receiving ; therefore *Faith* is not the *Meat*,
 “ but the *Mean*. Belief in Christ is the *Condi-*
 “ *tion* required, the *Duty* commanded ; but the
 “ *Bread of Life* is the *Reward* consequent. *Be-*
 “ *lieving*

" *living* is not *eating*, or *drinking* the Fruits of
 " Christ's Passion ; but is *preparatory* to it, as the
 " *Means* to the *End*. In short, *Faith*, ordina-
 " rily, is a *Qualification* ; but the Body and Blood
 " is the *Gift* itself. The *Doctrine* of Christ,
 " lodg'd in the *Soul*, is what gives the Soul it's
 " proper temperature, and fitness, to receive the
 " Heavenly Food : But the Heavenly Food is
 " Christ himself, as once *crucify'd*, and since *glo-*
 " *rify'd*. It may be true, that *eating*, and *drink-*
 " *ing* Wisdom is the same with *receiving* Wis-
 " dom : And it is no less true, that *eating* and
 " *drinking* Flesh, and Blood, is *receiving* Flesh and
 " Blood ; For Eating means Receiving. But
 " where does *Flesh* and *Blood* stand for *Wisdom*,
 " or for *Doctrine*, or for *Faith* ? What Rules of
 " *Symbolical* Language are there that require it,
 " or can ever admit of it ? There lies the Stress
 " of the whole Thing. *Flesh* in *Symbolical*
 " Language, may signify *Riches*, *Goods*, *Posses-*
 " *sions* ; and *Blood* may signify *Life* : But Scrip-
 " ture never uses either as a Symbol of *Doctrine*,
 " or of *Faith*. To conclude then, *eating* Wis-
 " dom is *receiving* Wisdom ; but eating Christ's
 " *Flesh*, and drinking his *Blood* is receiving *Life*
 " and *Happiness* THROUGH his Flesh, and Blood ;
 " and, in one Word, receiving *Him* ; and that
 " not merely as the Object of our *Faith*, but as the
 " Fountain of our *Salvation*, and our *Sovereign*
 " *Good*, by means of his Death, and Passion.

Then again as to the *Sacrament* ; we ought
 " to distinguish between *interpreting* and *applying*.
 " It is right to *apply* the *general* Doctrine of John
 " VI. to the *particular* Case of the *Eucharist*,
 " consider'd as *worthily* received : Because the
 " *spiritual* Feeding there mention'd is the Thing
 " signify'd in the Eucharist, yea and perform'd

N n

" likewise.

NOTES upon the Gospel

“ likewise. After we have sufficiently proved,
 “ from other Scriptures, that in, and by, the
 “ Eucharist, ordinarily, such *spiritual Food* is
 “ convey’d ; it is then right to apply all that our
 “ Lord, by St. *John*, says in the *general*, to that
 “ particular Case. But such *Application* does not
 “ amount to interpreting That Chapter of the
 “ Eucharist. For example ; the Words, except
 “ ye eat the *Flesh of Christ* &c. ye have no life in
 “ you, do not mean directly, that you have no
 “ life without the Eucharist ; but that you have no
 “ life without participating of our Lord’s *Passion*.
 “ Nevertheless, since the Eucharist is one way of
 “ participating of the *Passion*, and a very conside-
 “ rable one ; it is very pertinent, and proper to
 “ urge the *Doctrine* of This Chapter, both for
 “ the clearer understanding the *beneficial* Nature
 “ of the Eucharist, and for the exciting *Christ-*
 “ ians to a frequent, and devout Reception of
 “ it. Such was the Use which some early Fathers
 “ made of *John VI.* as our Church also does at
 “ this day, and that very justly.”

In This Extract from our incomparable Au-
 thor’s Treatise, I have added a few Words, and
 made a few other small Alterations, in order to
 make two, or three Sentences more full, and ex-
 plicit. And the *general Scope*, and Tenour of our
 Saviour’s whole Discourse being Thus accounted for ;
 our Notes upon the remaining particular Verses
 will be the sooner, and the more easily dispatch’d.

Ver. 28. *What shall we do, that we might work
 the Works of God ?* The Works of God ; i. e. the
 Works which God requires us to do. “ And We
 (say they) have already the Law of *Moses*, and
 know what God requires by That Law : What
 farther Duties, or what more pleasing to him
 can You instruct us to perform ?”

Ver.

Ver. 30, 31. *What sign shewest thou ——— bread from Heaven to eat.] i. e. "What Sign do You shew, or what Work do you doe, greater than Moses shew'd, and did? You fed us indeed one day in a Defart; but our Fathers did eat Manna in the Wilderness, through which Moses led them, forty years; and that too was heavenly Food. Psal. LXXVIII. 25. It came from Heaven; as Yours did not.*

Ver. 32. *Moses gave you not that Bread from Heaven: but my Father giveth you the true Bread from Heaven?] i. e. "Do you magnify Moses in opposition to Me, for giving your Fathers Bread from Heaven. I tell you, the Manna which Moses, under God, as his Minister, and by his Power, caus'd to fall from the Clouds, to sustain your Fathers in This short and mortal Life, is by no means to be compar'd with that heavenly Bread, which God himself now sends you, truly, and properly, and in the most excellent sense, from the highest Heavens, to sustain, and nourish your Souls unto everlasting Life." THAT Bread; i. e. THE Bread, which I exhort you to labour for; and of which Manna was only a Type.*

Ver. 33. *The Bread of God is HE which cometh down &c.] It should be, THAT which cometh down, meaning the Bread.* This appears, both because the Jews still understood Jesus to speak literally of material, and natural Bread, ver. 34. and because 'tis upon occasion of their so misunderstanding him that he begins to explain the Figure, and apply it to himself, v. 35.*

Ver. 35. *I am the Bread of Life: &c.] See Above in the Quotation from Dr. Waterland.*

Ver. 36. *But I said unto you, that ye also have seen me, and believe not.] See Note on Ver. 26.*

N n 2

Ver.

* ἄρτος ὁ καταβαίνων.

NOTES upon the Gospel

Ver. 37. *All that the Father giveth me, shall come to me.*] Come to me, i. e. believe in me. See Chap. V. 38. compar'd with ver. 40. and ver. 35. of This Chapter. As to the former Part of the Sentence, *All that the Father giveth me*; Compare v. 65. — *Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father*: Referring to v. 44. *except the Father draw him*. The Father draws any one, or gives to him, or gives him to Christ; i. e. (say Grotius, and most of the other learned Expositors) so that he may thoroughly believe in Christ; Which is given to none but Those, who are *duetile, modest, and desirous of Instruction*. Or it may be taken Thus, as it sometimes is; Giving the Thing includes it's being *accepted* by Those to whom it is given. * Our Saviour then tells them, that *Faith is the Gift of God*; by which He is so far from excusing them, that his Design is to reproach them for rejecting it, when it was offer'd them. They had in them therefore *an evil Heart of Unbelief, to depart from the living God*; Heb. III. 12. i. e. a corrupt, vicious Heart, inclining them to Unbelief; which was the real Cause of their Apostasy; v. 66. tho' they made use of That foolish Pretence, the hard Saying v. 60. *They went out from us* (says St. John upon a like occasion 1 Epist. II. 19.) but *they were not of us*; (i. e. heartily, and sincerely :) *For if they had been of us, no doubt they would have continued with us*. Compare v. 64. of This Chapter. *But there are some of you that believe not*. This is plainly said by way of Blame, or Reproof; and therefore must reflect upon the Perverseness of their Wills; as their Fault; not upon the Weakness of their Understandings,

* Jurisconsulti notant saepe datum id intelligi, quod et acceptatum sit. Grotius in v. 65.

Understandings, which could be only their *Misfortune*. As if he should have said; "I do not wonder, that these Things are taken perversely by You; because there are not a few among you who do not *believe* in me; and that because of their *Pride* and *Obstinacy*." For *Jesus knew from the Beginning* (continues the Evangelist) *who they were that believed not; and who should betray him*. These Unbelievers, we see, are mention'd together with *Judas the Traytor*; and that *He* was a wicked Man, and is here mention'd as such, we need not say. From hence it appears, that to be *given of the Father* cannot here signify to be *absolutely chosen* by him to *eternal Life*: For then the *Jews* could not be reasonably *accus'd* for *not coming* to Christ, or *not believing* in him; since upon this Supposition, That only they whom God had absolutely chosen to eternal Life could come to him; it was impossible they should believe who were *not* thus elected; and so it could not be imputed as their Crime that they did not. Whereas our Saviour represents their *Unbelief* as their *great Sin* — *Of Sin; because they believe not in me* Chap. XVI. 9. And Chap. XV. 22. *If I had not &c. they had not had Sin; but now they have no cloak for their Sin*. And again v. 24. of That Chapter. But what better *Excuse* could have been made for them, than This; that they *could not come to him, as not being elected?*

Ver. 38. *Not to do mine own Will — that sent me.*] See Note on Chap. V. 19. 20. 30.

Ver. 39. *That of all which he hath given me I should lose nothing.*] *Lose nothing*: i. e. suffer none to perish, for Want of sufficient Supplies of Grace, and Assistance.

Ver. 40. — *Which seeth the Son.*] It should be, *considereth, discerneth*: i. e. considers, and discerns.

NOTES upon the Gospel.

discerns him, AS the Son of God, AS the Messiah.

Ver. 41. — *Murmur'd* — *because he said, I am the Bread which came down from Heaven.*] They murmur'd, not so much at his calling himself *the Bread*, as at his saying that he *came down from Heaven*. Read the next Verse 42.

Ver. 44. — *Draw him.*] i. e. not by Force; but by his *powerful*, tho' resistible, *Grace*: which is given only to the *teachable*, and *well-dispos'd*; not to the *perversely prejudiced*. See Note on Ver. 37.

Ver. 45. *It is written in the Propbets, And They shall all be taught of God. Every Man THEREFORE that hath beard, and hath learned of the Father, cometh unto me.*] It is so written, in, the very Words, *Isai. LIV. 13.* and the same Sense *Jer. XXXI. 33, 34. Mich. IV. 2.* and in other places. The Import of the Word *Therefore* is: God has now *fulfill'd* That Prophecy; All are *taught of God*, who are willing to *learn &c.*

Ver. 46. *Not that any man hath seen the Father, save He which is of God, he hath seen the Father.*] i. e. "By the Words, *beard and learned of the Father*, I do not mean *directly*, and *immediately*; for no mere Man hath seen him, or *thoroughly known* him: but by the *Intervention* of Me, who am *One with Him*; being *God*, as well as *Man*."

Ver. 49, 50. *Your Fathers did eat manna — and are dead. This is the Bread — not die.*] *This*, i. e. the Bread which I am speaking of, i. e. *Myself*, is &c. But here OBJ. Even *This Food* does not exempt from *temporal Death*: How then comes our Saviour to make an Opposition between the *Jews of old*, who ate *Manna*, yet *died*, and Those who eat *his Flesh* &c. yet *die too*, in the *same sense* as the *Former* did, tho' not in *another sense*?

sense? *Ans.* Doubtless the *Opposition* is not *direct* in *all* it's Parts; the Word *die* being taken in different significations. Yet the Sense of the Whole is very good, and plain enough: As Thus. "The Manna sustain'd your Fathers only for the *short Term* of a *Temporal* Life: But the *Food* I speak of, tho' it will not give *Immortality* in *This World*, any more than the Manna did, will give *eternal Life*, and *Happiness*, in the *World to come*; which the Manna did not."

The same is to be said of Ver. 58.

Ver. 51. *I am the living Bread — Life of the World.*] See Above in the Quotation from Dr. Waterland.

Ver. 52. *The Jews therefore strove — his Flesh to eat?*] This was a most senseless and perverse Misunderstanding of his Words; those *figurative Expressions* being very frequent among the *Jews*; our Saviour, in the foregoing Discourse, having given them *sufficient Hints* to understand them by; and *They themselves* having given him occasion to make use of the Figure, by upbraiding him with *Moses's* giving their Fathers Bread &c.

Ver. 53, 54 — 58. *Except ye eat the Flesh of the Son of Man — be that eateth of this Bread shall live for ever.*] See above in the Quotation, &c.

Ver. 55. *My Flesh is Meat indeed, and my Blood is Drink indeed.*] — *Indeed*; i. e. *really*, and *truly*; not *literally*, and *naturally*: *really*, and *truly*, but in a *spiritual* Sense. Thus our Church in her Catechism; — "*Verily, and indeed taken*"; but still in a *Spiritual*, not a *natural* Sense.

Ver. 61, 62. *Doth This offend you? What, and if ye shall see the Son of Man ascend up where he was before?*] i. e. Are ye so disturb'd at my saying *I am the Bread which came down from heaven?*

What

What would ye say, if you should see me *return into Heaven*? As Many actually did. — *Where he was Before*; not as *Son of Man* indeed, but as *God*: But the *Divine* and *Human* Natures, being united in the *one Person* of Christ, the Properties of the Former are in Scripture sometimes attributed to the Latter, and so on the Reverse. See my *Sermons on the Trinity* p. 157, 158.

Ver. 63. *It is the Spirit* — they are *Life*.] See Above — from *Waterland*.

Ver. 64. *There are some of you that believe not*. — *betray him*.] See Note on Ver. 37.

Ver. 65. *Therefore said I unto you* — of my *Father*.] See Note on Ver. 37.

Ver. 66. *Many of his Disciples went back &c.*] i. e. his *Half-Disciples*; not *true*, and *heart*y Believers. See Note on Ver. 37. and on Chap. II. 23, 24, 25.

Ver. 70. *Have not I chosen you Twelve*; — *is a Devil?*] i. e. “Not only These of my *common Followers*, who have now *deserted* me, are vicious, and corrupt; but even among You Twelve Apostles, whom I have *especially chosen*, One is a *Devil*; i. e. a *Diabolical Person*.”

CHAP. VII.

VER. 1. *In Jewry*.] i. e. in *Judea*. v. 3.

Ver. 3. *That thy Disciples also may see the Works that thou doest*.] Either, that thy Disciples in *Judea* may see the same Works thou doest here in *Galilee*; or, that thy Disciples in *Galilee*, going up to the Feast, and seeing thee do the same Works before the Sanhedrim, who can best judge of them, may be the more confirm'd in their Faith.

Ver.

Ver. 4. *There is no man that doeth* — *AND be himself seeketh &c.] No man WHO seeketh to be known openly, doeth any thing in secret.* This they said ; Because Galilee was a *private Corner*, in comparison of *Judea*, and *Jerusalem*. Yet This Calumny of his Brethren was unreasonable, and unjust : For He had *Before*, at *another Feast*, work'd Miracles at *Jerusalem*. See Chap. IV. 45.

Ver. 6, 7. *My Time is not yet come ; but your Time is alway ready. The World cannot hate you ; but me it hateth ; because I testifie of it, that the Works thereof are Evil.] i. e.* 'Tis not yet a proper time for *Me* to go to *Jerusalem* ; My Life would be in danger There. As for *You*, all Times are alike ; whenever you go thither, you are very safe : Because You are like the rest of the World &c.

Ver. 10. — *Not openly, but as it were in secret.] i. e.* as privately as he could.

Ver. 13. *No man spake openly of him.] Meaning, in his favour :* as appears from the next Words, *for fear of the Jews.*

Ver. 15. *Letters.] i. e. Learning.*

Ver. 16. — *My Doctrine is not mine, but His that sent me.] i. e.* “ Tho’ I was not (as you truly say) educated in *human Learning* ; yet my Doctrine is most *excellent*, as being *Divine*.” For the rest, see Note on Chap. V. 19.

Ver. 17. *If any man will do his Will, he shall know of the Doctrine &c.* Nothing blinds the Judgment, especially in Divine Matters, so much as the *Prejudices of Vice*.

Ver. 19. *Did not Moses give you the Law, and yet none of you keepeth the Law ? Why go ye about to kill me ?]* i. e. “ Ye pretend to have a mighty Veneration for the Law of *Moses*, and yet continually break it ; as you do now, in going about

to murder Me : which is contrary to the Sixth Commandment.

Ver. 21. *I have done one Work; and ye all marvel.*] The work he refers to, is healing the impotent Man at the Pool of *Bethesda*, Chap. V. *Marvel*, i. e. with *Anger*, and *Dislike*. You wonder I should do so wicked a thing, as to heal on the *Sabbath-day*.

Ver. 22. *Moses THEREFORE gave unto you—*
διὰ τούτου. circumcise a man.] *Therefore*; literally, *for this*. Some say it should be connected to the Word *Marvel*, and be placed at the End of the foregoing Verse * : Others say, it means no more than a Transition. In This, and the next Verse, our Saviour argues, that if *Circumcision* were (as it was) a Work to be done even on the *Sabbath-day*, if That happen'd to be the *eighth day* from the Child's Birth ; it could not be unlawful, on the *same Day*, to do such a Work as *Restoring a Man to his Health*. Those Words in the Parenthesis, *not because it is of Moses, but of the Fathers*, are added ; because Circumcision was *first* commanded to *Abraham*, and practis'd by Him, and the Patriarchs, long before *Moses* ; who only *reinforc'd* That Law

Ver. 23. *That the Law of Moses should not be broken.*] This may relate, Either to the *Sabbath* ; and then the Sense is (as in the Margin of our Bibles) *without breaking the Law of Moses*: Or to *Circumcision* ; and then it must mean, *lest the Law of Circumcision* (which commands it to be done on the *eighth day*) *should be broken*. I chuse the Latter.

Ver. 27. *Howbeit, we know ——— no man knoweth whence he is.*] *Howbeit* ; i. e. *notwithstanding* what we have said, seemingly in his favour ; we know his Extraction, his Parents, and Family

* θαυμάζειτε διὰ τούτου.

Family (see Chap. VI. 42.) but when *Christ* comes, *no man knoweth &c.* This they grounded, either upon *Scripture*, which says He should be *born of a Virgin*, and *Who shall declare his generation?* Or upon a *Tradition* of their own. Concerning which, see *Whitby*.

Ver. 28. *Ye both know me, and ye know whence I am.*] How, *ye know &c.* can be put for *ye should*, or *ought to know*, or *ye might know*, if *ye would* (as some very learned Expositors would have it) I can by no means understand. I take it to be spoken either *ironically*; or (which I much rather chuse) *interrogatively*; the only Difference being in the *Pointing*. *Do ye know &c?* i. e. *Ye do not*. And so indeed the Text is cited by *Tertullian*.

Ver. 28, 29. — *Whom ye know not. But I know him; for I am from him, and he hath sent me.*] i. e. “Him you do not so know, as to be “competent Judges what is his *Will &c.* But “I, who come, with his Commission, from him, “do thus know him.”

Ver. 33. — *Said Jesus unto them, Yet a little while am I with you — sent me.*] Unto THEM; i. e. to the *People*, among whom were the *Officers* sent to apprehend him. *Yet a little &c.* i. e. “I shall be but a little while with you, according to my Father’s, and my own Intention: But That little while I will be with you, notwithstanding your present Attempt to take me, and all your other Designs against me.”

Ver. 34. *Ye shall seek me — cannot come.*] Some take the Former part Thus: “Ye shall seek me in your Distress; but I will not succour you.” Others; “Ye shall not be able to persecute me any longer.” But as He applies both This, and the Latter part, *where I am &c.* to his

Apostles themselves Chap. XIII. 33. I take the Whole to mean no more than his *going out of the World*, and *returning to the Father*. But Q. *Could not his Apostles follow him into Heaven?* and *did they not actually so follow him?* ANSW. They did not *presently* follow him into Heaven, in *any* Sense of That Word: He did not take them *along with him* at his Ascension; but they liv'd in this World several Years after it. And even when they *dy'd*, they went not into the *highest Heaven*, as He did; but only into *Paradise*. See Note on Luke XVI. 22. 23.

Ver. 35. — *Will he go unto the dispersed among the Gentiles, and teach the Gentiles?*] Literally; — *to the Dispersion of the Greeks, and teach the Greeks?* Tho' *Greeks*, and *Gentiles* in Scripture often signify the same; yet Here by *Greeks* seem to be meant, Either the *Hellenistical Jews*, who lived among the *Greeks*, and spoke their Language: Or Those of the *Greeks*, and any other *Heathen Nations*, who were *Profelytes* to Judaism. For it seems strange to call the *Gentiles at large* a *Dispersion* or *Dispersed*; when they liv'd in *their own* several *Countries*, prosperous and flourishing; and were, in a manner, the *whole World*; nay, *quite the whole World*, one Nation only excepted.

Ver. 37, 38. *In the last day* — *Jesus stood and cried* — *If any man thirst* — *Rivers of living Water.*] Upon the *last Day* of the Feast, which was the *greatest*, it was customary for the People to fetch *Water* from *Siloam*; some of which they *drank* with loud Acclamations, and some of which they brought as a *Drink-Offering* to God &c. Upon *which occasion*, our Saviour, standing in a convenient place, and *alluding* to *That Rite*, cried aloud, and said; *If any man thirst,*

thirst, let him come unto me, and drink &c. —

Rivers of living Water. Those Words, *as the Scripture hath said*, may relate Either to what goes before — He that believeth on me, *as the Scripture hath said*; i. e. *as the Scripture teaches, and commands*, Deut. XVIII. 15, 18. *Isai.* XXVIII. 16. and the same in the main Tenour of the *Types, and Prophecies* concerning the *Messiah*: Or to *what follows* — *Out of his* — *shall flow &c. as the Scripture hath said*, *Isai.* XLIV. 3. LVIII. 11. *Zech.* XIV. 8. not in the same Words indeed; but to the same Sense. See Note on *Matth.* II. 23. XIII. 53. — *Out of his BELLY*, in this place, being an ungraceful Expression, The Words of the Original * should rather be render'd *from within him, or from his inward parts*. That the Faculties, and Operations of the *Mind, or Soul*, are often *metaphorically* express'd by the Parts of the *Body*, is sufficiently known. It is likewise to be observ'd, that the Words *Belly*, and *Bowels*, are, in the Old Testament, sometimes put for *Heart*. *Job.* XV. 35. *Psal.* XL. 8. *Hab.* III. 16. It may be added too, that the Word here render'd *Belly* sometimes signifies a κοιλία. *Conduit-Pipe, or a Chancel* for the Conveyance of *Water*. And how exactly This answers the Purpose, I need not say. — *Shall flow Rivers &c.* This expresses the ABUNDANT *Effusion* of the *Holy Spirit*: For *That* is meant, as the Evangelist assures us, in the next Words v. 39. Compare Chap. IV. 14.

Ver. 39. *The Holy Ghost was not yet given; because that Jesus was not yet glorified.*] The Holy Ghost was not to be pour'd out upon the *Apostles* themselves, 'till after our Lord's *Ascension*; before which He was not *fully glorified*.

Ver.

* ἐκ τῆς κοιτίας αὐτοῦ.

NOTES upon the Gospel

Ver. 40. THE Prophet.] Or THAT Prophet. See Note on Chap I. 21.

Ver. 41, 42. — Come out of Galilee? — where David was?] See Note on Chap. I. 46.

Ver. 51. Before IT bear him — know what he doeth?] It — The Law, for the Judges, and Those who execute the Law. These Metonymies are frequent in all Writers. What he doeth: i. e. whether he doeth any thing worthy of Censure, or Punishment.

Ver. 52. Art Thou also of Galilee?] i. e. of the Galilean Party, or Faction.

C H A P. VIII.

VER. 5: Moses commanded us, that such should be stoned.] OBJ. It is commanded indeed Levit. XX. 10. Deut. XXII. 22. that they should be put to death; but neither there, nor any where else, that they should be stoned. ANSW. 1. They might be put to death that way, as well as any other; and the Custom was to stone them. The Sense therefore is; “Moses commanded that they should be put to death; and That Death, according to Custom, is by stoning. 2. This Woman, very likely, was only betroth’d or espous’d, not actually married; and if such were Adulteresses, it was commanded that they should be stoned. Deut. XXII. 23, 24.

Ibid. But what sayest Thou?] i. e. “Thou who givest new Interpretations of the Law, makest Alterations and Additions &c?”

Ver. 6. This they said, tempting him, that they might have to accuse him.] Accuse him, Either to the Romans, who had taken away the Power of Life and Death from the Jews; Or to the People,

ple, as if he were an Enemy to the *Law* of *Moses*, and their *Liberties*. The Former, if he should answer that they ought to stone her; The Latter, if the *Contrary*.

Ibid. *Stooped down, and with his finger wrote on the ground.*] He probably wrote nothing, but only seem'd to write; intimating to them, that he did not mind what they said, as having nothing to do with it.

Ver. 7. *He that is without Sin among you, let him first cast a Stone at her.*] By This Answer he avoids the Snare laid for him; neither acquitting, nor condemning her. But OBJ. Does not This destroy all judicial Proceedings against Criminals? For what *Executioner*, or *Magistrate*, is free from Sin? ANSW. He does not forbid Sinners to do their Duty in punishing the Crimes of Others; but only warns against *Forwardness* in Accusing, *Unmercifulness*, and *Uncharitableness*; upon This Consideration, that we are all Sinners, and many of us very great ones.

Ver. 9. *Jesus was left alone, and the Woman standing in the midst.*] Alone; i. e. with respect to the *Accusers*, who were all gone away. For the *People*, who were his Auditors, were still There; and the *Woman standing in the midst* of them.

Ver. 11. *Neither do I condemn thee.*] Tho' our Saviour severely condemn'd *Adultery*; yet he would not condemn This *Adulteress*, to be stoned: because, being no *Magistrate*, he had not *Authority to do it*. See *Luke XII. 14.*

Ver. 14. *Though I bear record of myself; yet my record is true.*] How is This reconcileable with what he says Chap. V. ver. 31. *If I bear witness of myself, my witness is not true?* ANSW. 1st. There he speaks of himself, as *Man*; Here, as *God*; who can neither be deceived, nor deceive;
and

and consequently is a proper Witness even in his own Cause. 2dly, Tho' ordinarily and generally speaking a Man's Testimony for himself is not to be admitted; yet in some *certain Cases* it may, and ought to be. As in Those which are of a *secret Nature*, when there is, and can be no other Witness, but the Person himself; when his Character is unexceptionable &c. This was the Case here. Our Saviour affirms himself to be the *Light of the World*, to be delegated by God the Father &c. This could be known to none but the Father, and Himself &c. And his holy Doctrine and Miracles added sufficient Authority to his Testimony.

Ibid. *For I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.*] i. e. "My Testimony, tho' in my own Cause, is true; FOR I know I came from God the Father, and return to him: And You, from my Doctrine, and Miracles, might know the same, if you would: But you are blinded by your Vices, and Prejudices against me,"

Ver. 15. *Ye judge after the Flesh; I judge no man.*] i. e. *Ye judge [me] according to my mean outward Appearance, and your own carnal Affections.* For my part, I judge nobody at all. But Q. How is This consistent with Chap. V. ver. 22. *The Father hath committed all Judgment to the Son?* ANSW. That relates to the *last Day*; This to the Time in which he lived *upon Earth*. See Chap. XII. 47.

Ver. 19. *Ye neither know me, nor my Father: If ye had known me, ye should [would] have known my Father also.*] i. e. "Ye will neither understand who I am, nor who my Father is; tho' I have often, and sufficiently explain'd myself; so that You have not wanted Means, and Opportunities

tunities of knowing, but are only blinded with wilful and obstinate Prejudice. If you had been willing to learn Who I am, by the holy Doctrine I have deliver'd, and the Miracles I have wrought; you would also have understood Who it is that I mean by *my Father*; who sent me into the World to make known This Doctrine to you. But so long as ye cannot endure to believe, that the Doctrine which I preach is God's Message to you; neither can ye endure to hear who my Father is, whose Messenger I am to reveal it."

Ver. 20.—*No man laid hands on him; for his hour was not yet come.*] Notwithstanding their Malice against him, God's over-ruling Providence permitted them not to *lay hands on him*; because the *Time*, which the Divine Wisdom had appointed for his last Sufferings and Death, was not yet come.

Ver. 21.—*I go my way — seek me — cannot come.*] See Note on Chap. VII. ver. 34.

Ver. 22.—*Will he kill himself? Because he saith — ye cannot come.*] This Saying of the *Jews* is purely malicious; and scarce Sense. He might get out of their Reach, by many ways, besides *killing himself*.

Ver. 24.—*Believe not that I am He.*] The Word *He* is not in the Original; but understood, tho' not express'd. *He*; i. e. the *Messiah*, the *Son of God* &c.

Ver. 25.—*The same that I said unto you from the Beginning.*] i. e. "What from the first I told you I was, I tell you I am still; viz. the *Light of the World*, the *Messiah* &c. And if you ask me ever so often, I can say no more."

Ver. 26. *I have many things to say, and to judge of you: But he that sent me is true; — heard of him.*] i. e. "I could charge you with many things

things, which you would not care to hear of: **BUT** — Here is an Ellipsis; either Thus: “*But* [you will not believe me; tho’] *He that sent me is true*” &c. Or Thus; “*But* [I pass them by at present; only leaving This with you] *He that sent me* &c.”

Ver. 28.—*When ye have lift up the Son of Man, then shall ye know that I am He; and that I do nothing of myself — speak these things.] Lift him up; i. e. upon the Cross. See Chap. III. 14. XII. 32, 33. “After That, ye shall, by my Resurrection, Ascension, and Mission of the Holy Ghost, the Miracles wrought by my Apostles, and the wonderful Destruction of Jerusalem, be fully assur’d, that I am the Messiah, the Son of God; and that I have not gone about to deceive you by pretending an Authority which I have not; but have faithfully deliver’d the Doctrine which I receiv’d from my Father.”*

Ver. 31.—*If ye continue — Disciples indeed.] “Ye shall be truly, and thoroughly my Disciples; if ye persevere to the End: otherwise, not.”*

Ver. 32. *And ye shall know the Truth.] Know it; i. e. know it farther; For they knew it in some measure already: Otherwise they could not have believ’d on him; as they did, ver. 30.*

Ver. 33. *They answered him, We be Abraham’s Seed; and never were in Bondage to any man.] THEY; i. e. either the new raw Converts; or the Stangers-by of the Unbelieving Jews; or Both. — Abraham’s Seed; i. e. by Sarah the Free-Woman, not by Hagar the Bond-Woman.—But how could These Jews say, they were never in bondage? Were they not formerly in bondage to the Egyptians, the Chaldeans &c. and now to the Romans? ANSW. They did not mean political,*
or

or *national*, but *domestic* Bondage; They were not sold as *Slaves* to *private* Masters.

Ver. 34. *Whoſoever committeth Sin is the Servant of Sin.*] He ſhews, that he ſpoke not of *temporal*, but of *ſpiritual* Bondage.

Ver. 35, 36. *And the Servant abideth not in the houſe for ever: but the Son abideth ever. If the Son therefore ſhall make you free; ye ſhall be free indeed.*] i. e. “ And ſince you are Servants, as above ver. 34. you are far from having any Right to continue in God’s Family: The Right to continue in a Family belongs only to the *Children* of it, not to the *Slaves*. In the common Account of the World, a *Servant* is ſo far from having any Right to the Inheritance of the Family; that he is at the Mercy of the *Son*, (the *eldeſt* Son, the *Heir*) when he comes to the Father’s Eſtate, and may by Him be caſt out of the Family. And unleſs the *Son* make him free, he cannot be free; nor conſequently ſo much as capable of being adopted. This is the Caſe of all ſuch as You, i. e. of every great Sinner. *Chriſt*, the *Son* of God, the *Heir* of all things, muſt looſe him from his *ſpiritual* Bondage, That of his *Sins*; Then he is *free indeed*: Otherwiſe, he is a Slave for ever.” Here is indeed a *Change* made in the Similitude, or *Metaphor*; from a Servant, or Slave of *Sin*, to a Servant, or Slave of a *Family*. So (ſays *Grotius*) in *Rom. VII.* from the Death of a *Huſband* there is a Transition to the Death of *One*, who is, as it were, bound to the *Law*. And many like Inſtances occur in This way, (i. e. the *Allegorical* way) of Writing, and Speaking.

Ver. 37. *I know that ye are Abraham’s Seed.*] i. e. *naturally*, or according to the *Fleſh*.

Ibid. BUT ye seek to kill me.] i. e. "THO' ye are *Abraham's Children* in *That Sense*; YET, being not so in *another*, [See on ver. 39.] ye seek to kill me."

Ver. 39. — *If ye were Abraham's Children —* i. e. *morally*, or according to the *Spirit*.

Ver. 40. — *Ye seek to kill me — This did not Abraham.*] i. e. "*Abraham*, when he was living, would not kill *any innocent Man*; and therefore, were he *now* living, would not kill *Me*."

Ver. 41. — *We be not born of Fornication: We have one Father, even God.*] *Idolatry* is, in the Old Testament, very often meant by *Fornication*, *Adultery*, *Going a whoring* &c. Now the *Jews*, in our Saviour's Time, and long Before, even ever since the *Babylonish Captivity*, were not guilty of *Idolatry*, but utterly abhorr'd it; however wicked, in other respects. Here therefore they say; "We are not born of an *Adulterous*, or *Idolatrous* Race, but of Parents that worship'd God, and Him only: nor do we ourselves serve any other besides Him. Therefore *as Abraham* is our *earthly* Father; so God, and He only, is our *heavenly* Father."

Ver. 43. — *Why do ye not understand my Speech?* λαλιᾶ. λόγῳ. Even *because ye cannot bear my Word.*] *Speech* relates to what he is *just now* speaking: *Word* to his *Doctrine* in general. — *Cannot bear*: i. e. "While ye are under the *Dominion* of your *Vices*, and *inveterate Prejudices* against me, ye cannot endure to bear &c. See Note on Chap. VII. 17.

Ver. 44. — *A Murderer from the beginning — a Liar, and the Father of it.*] *The Beginning*: i. e. *the Beginning of the World*. — He was a *Murderer from the Creation*; i. e. as soon as *Man* was created. For through the *Envy* of the

the Devil came Death into the World. Wisd. II. 24. — *Abode not in the Truth; BECAUSE there is no Truth in him. i. e. Because there is now no Truth in him; it appears that He Apostatiz'd from it: For he was created pure. — A Liar, and the Father of IT: i. e. of Lying; which is virtually included in the Word Liar. Of This way of Speaking, in Authors, both sacred and profane, see many Instances in Synops. Critic. upon the Place.*

Ver. 48. — *A Samaritan.] The Hatred of the Jews against the Samaritans has been often taken notice of.*

Ver. 50. *I seek not my own glory; there is One that seeketh, and judgeth.] There is One (i. e. my Father) that seeketh [my glory;] and judgeth [Those who defame, and hate me.]*

Ver. 51. — *If a man keep my Saying; he shall never see Death.] i. e. spiritual, eternal Death.*

Ver. 52, 53. — *Abraham is dead, and the Prophets — Art thou greater than our Father Abraham &c ?] What He spoke of spiritual Death they perversely understand of temporal. And the Sense is; " If you can make Others immortal; sure You yourself are so. Yet Abraham, and the Prophets are dead: And are You greater than They?"*

Ver. 56. *Your Father Abraham rejoiced * to see my Day; and he saw it, and was glad.] Saw it; i. e. at a great distance; [See Heb. XI. 13.] in Vision, and by divine Revelation.*

Ver. 57. — *Thou art not yet fifty years old.] He was really not thirty four years old: But by the venerable Gravity of his Countenance, his Mortification, Labours, and Sufferings, He appear'd to be much older,*

Ver.

* Rather, earnestly desir'd; ἠγαλλιάσατο.

NOTES upon the Gospel

Ver. 58.—*Before Abraham was, I am.*] He says not *I was*, but *I am*; to intimate that he is God; to whom, as being *eternal*, all things are *present*. He likewise alludes to the *Name of God, I AM*; *Exod. III. 13, 14.*

Ver. 59, *Hid himself* ——— *going through the midst of them &c.*] See Note on *Luke IV. 30.*

C H A P. IX.

VER. 2.—*Who did sin, This man, or his Parents, that he was born blind?*] OBJ. His being born blind might be occasion'd indeed by the Sin of his *Parents*; but how could *He himself* sin before he was *born*? ANSW. Some of the *Jews*, as well as the *Pythagoreans* among the *Heathen*, had a Notion of the *Pre-existence* of Souls, the *Transmigration*, or *Metempsychosis*; i. e. that Souls were *in Being*, and had *other* Bodys, before they had *These* which they now inhabit.

Ver. 3.—*Neither hath This man sinned, nor his Parents.*] The Meaning cannot be, that *He*, and his *Parents* were *sinless*; for *Nobody* is: But that They did not *so* sin, as to *cause This Blindness*; Or that This Blindness was not inflicted *as a Punishment* of their Sins.

Ibid.—*But that* ——— *manifest in him.*] But [it was permitted that he should be born blind,] *that the Works of God &c.* by my having *This Opportunity* of working a Miracle.

Ver. 4.—*While it is Day.*] i. e. “While I am in *This World*; giving *Day* and *Light* to it.” Read the next Verse.

Ibid. *The Night cometh when no man can work.*] Meaning his being *taken out* of the *World*; after which, he could no longer *personally*, and *visibly* work in it.

Ver.

Ver. 6. — *The Pool of Siloam; which is, by Interpretation, SENT.]* And so might intimate the *Messiah*, the great *Messenger*, or *Ambassador* of God (the *Skilob*, Gen. XLIX. 10.) SENT to give *Light to the Blind* &c.

Ver. 17. — *What sayest thou of him, that he hath open'd thine Eyes?*] i. e. "What sayest thou upon the Subject of his opening thine Eyes? And what dost thou think of him?"

Ver. 22. — *Put out of the Synagogue.]* Excommunicated.

Ver. 29. — *Whence he is.]* Whence he has his *Commission*, or *Authority*.

Ver. 34. — *Born in Sins.]* Punish'd with *Blindness* even at thy *Birth*, for *Sins* committed in thy former State, or *Body*. See Note on ver. 2.

Ver. 39. — *For Judgment I am come into This World: that they which see not, might see; and that they which see, might be made blind.]* From corporal *Blindness* he makes a natural Transition to *spiritual Blindness*; and says, "For [manifesting the just] *Judgment* [of God on men;] *I am come into this World*; that they which see not (i. e. They who are rude, and simple, and sit in darkness, but are ready to acknowledge their own *Blindness*, and come to the *Light*) *might see*; and that they which see (i. e. they who do see a great deal, as my *Miracles* &c. and *might see* much more, were it not for their own *Prejudice*, and *Perverseness*) *might be made blind*; i. e. might have the *Light*, against which they have wilfully shut their *Eyes*, justly taken from them; and so be left in a judicial *Blindness*."

Ver. 41. — *If ye were blind, ye should [would] have no Sin: but now ye say, We see; therefore your Sin remaineth.]* i. e. "If ye were unable, for want of *Means*, to discern who I am; if ye had not the

the Law, and Prophets to direct you; which is the Case of the Gentiles: *ye would have no Sin, i. e. in THIS Particular of UNBELIEF: But now ye say, We see; [and arrogate to yourselves the Knowledge of the Law and the Prophets; and are confident that you are Guides to the Blind, Rom. II. 19. and yet will not receive the Light which shines in your Eyes;] therefore your Sin remaineth inexcusable."*

CHAP. X.

VER. 1, 2.— *He that entreth not by the Door into the Sheepfold, but climbeth up some other way, the same is a Thief, and a Robber. But he that entreth in by the Door, is the Shepherd of the Sheep.]* This Discourse takes it Rise from the Facts in the foregoing Chapter. The Man, cur'd of his Blindness, is excommunicated; Christ is represented as a Seducer; the Pharisees pretend to be the only Guides, and Teachers of the People. Hence our Lord takes occasion, under the Metaphor of a *Sheepfold* (by which is meant the *Church*) to enlarge upon the Subject of *true*, and *false*, Pastors or Spiritual Shepherds. Of the *true* ones *He* is the *Chief*, ver. 11. 14. And the *Door* through which *He* enter'd, was the *Divine Authority*, manifested by his Miracles, holy Life, and Doctrine, and the Scripture-Prophecies concerning him. To all *other* true and good Spiritual Shepherds *He himself* is the *Door*; ver. 7. 9. Through *Him* they enter into the *Fold*, and take the *Shepherd's* Office upon them; i. e. they derive their *Commission*, and *Authority* from Him. By Those therefore who *enter not by the Door, but climb up some other way*, are meant, 1st, False Pretenders

to the Messiahship in, and about, *those* times. 2dly, Unauthoriz'd Pastors, Usurpers of the sacred Function, and false Teachers in all times. How justly These may be call'd *Thieves, and Robbers, and Murderers* too, Murderers of Souls, [See ver. 10.] is plain of itself.

Ver. 3.—*The Porter openeth.*] The *Porter* of a *Sheepfold* may seem strange to *Us*, according to our Customs. But *here* is meant not a Fold made of Hurdles in an open Field; but a Kind of *Stable*, with a Roof, Walls, and Door. In the *Application* of the Parable the Word *Porter* is drop'd; no more being meant, than that *the Door is open'd*. Some indeed will have it, that *God* is the *Porter*; which is very untoward to my Apprehension.

Ibid. *The Sheep hear his Voice.*] i. e. *Know his Voice*; and *obey his Call*.

Ibid. *He calleth his own Sheep by Name.*] I think I have been told by Country-People, that some Shepherds know every single Sheep among a hundred: Which I can hardly believe; To me their Faces are all alike. Some Commentators upon This Place go farther; and say, that in certain Countries the Shepherds gave distinct *Names* to their Sheep, as we do to *Dogs, Horses, &c.* But I think, with Others, that these Words relate not to the Thing *signifying*, but to the Thing *signify'd*. The *spiritual* Pastor, or Shepherd, knows the *Names* of particular Persons in his Flock.

Ibid. *And leadeth them out.*] i. e. to their *Pastures*. With *Us*, Shepherds always *drive* their Sheep, never *lead* them: With the *Eastern Nations*, it seems, it was otherwise. So in the next Verse, *goeth before them*.

Ver. 5. *And a Stranger will they not follow — voice of Strangers.*] So Christ's *true, and faithful*

Qq

Sheep,

NOTES upon the Gospel

Sheep, i. e. *prudent*, and *pious* Christians, will not follow *false*, and *unauthoriz'd* Guides; but only *Him*, and Those *deputed* by him.

Ver. 7.—*I am the Door of the Sheep.*] And likewise of the *Shepherds*: The *Door*, by which the Sheep go into the Fold, and the Shepherds to the Sheep. See Note on ver. 1, 2.

Ver. 8. *All, that ever came before Me, are Thieves, and Robbers.*] Came before me, or shall come after me: i. e. All Pretenders to the *Messiahship*; and all *false Prophets*. For He cannot mean the *true Prophets* of the Old Testament.

Ibid. But the Sheep did not hear them.] See Note on ver. 5.

Ver 9. ——— *Go in, and out.*] A Hebrew way of Speaking. See *Deut.* XXVIII. 6. *1 Sam.* XXIX. 6. *Psal.* CXXI. 8. *Act.* I. 21. By it is meant a Man's *daily Conversation*, or the *Course of his Actions*. And the Sense of *go in, and out, and find Pasture*, is; "He shall, through the Course of his Life, be secure, and want nothing." *Pasture*; in allusion to *Sheep*, to whom *Men* are compared through the whole Discourse.

Ver. 11. *I am the good Shepherd.*] Referred to by *Ezek.* XXXIV. 23. XXXVII. 24. and act peculiarly as the *good Shepherd*, who giveth, or layeth down, *his life for the Sheep*.

Ver. 12. ——— *An Hireling.*] The *Hireling* here, as Dr. *Whitby* justly observes, is not one who receives Maintenance from his particular Flock; which he may do by virtue of Christ's Ordinance, *Luke* X. 7. *1 Cor.* IX. 13, 14. but He who is an Intruder, *whose own the Sheep are not*.

Ibid. The Wolf.] i. e. Persecution.

Ver. 14. ——— *Know my Sheep, and am known of mine.*] With a Knowledge of the highest Approbation and Love.

Ver.

Ver. 15. *As my Father knoweth me, even so know I the Father.*] These Words may properly enough be included in a Parenthesis. But Dr. Clarke observes, that the Translation should not be *even so*, but simply *and I know the Father*: καὶ γάρ. these Words not being the latter member of a Similitude, beginning *As my Father &c.* but this whole Verse is one member of a Similitude, in respect of the former Verse.

Ver. 16. *And other Sheep I have, which are not of this Fold.*] The Gentiles; whom, being *not of the Jewish Fold*, he calls his *Sheep*, by way of Anticipation.

Ibid. *Them also I must bring, &c.*] “according to my Father’s Decree, that they may be saved, who would otherwise perish.”

Ibid. *And there shall be one Fold, and one Shepherd.*] Not as the Jews were under various Doctors of the Law, and the Gentiles under several different Philosophers. But these “shall all be—*come One Flock under One Shepherd. Ezek. XXXVII. 24.* being joined together in the “Profession and Practice of One pure Religion, “and making One holy and undivided Church “of God, under One Head, which is CHRIST.”
Clarke.

Ver. 17. *Therefore — because &c.*] He speaks as a Man, whom the Father loved for several causes, and for this in particular. — *That I might &c.* THAT is not causal here, but consequential, denoting what would certainly follow. ἵνα

Ver. 18. *No Man taketh it from me,*] By force, against my Will, or before the time. — *I have Power*, full and absolute, divine and peculiar to God.

Ibid. *This Commandment.*] Not absolute Command, but Commission, Order, or Appointment,

that I should *lay down my life*; in order to save my Sheep.

Ver. 20. *He bath a Devil, and is mad.*] See Note on *Matth. XI. 18, 19.*

Ver. 22. *And it was at Jerusalem, the feast of the Dedication, and it was Winter.*] This Feast was celebrated by burning Lights in their houses all night, and in all places; in which last respect, it differed from the Feasts of the Pass-over, Pentecost, and Tabernacles, which could be kept only at *Jerusalem*. It was kept in commemoration of *Judas Maccabeus's* cleansing the Temple, and setting up and consecrating a new Altar, after the profanation by *Antiochus*. 1 Macc. IV. 59. Moreover *Judas and his Brethren, with the whole Congregation of Israel, ordained that the days of the Dedication of the Altar should be kept in their season from year to year, by the space of eight Days, from the five and twentieth day of the Month Caslen, with mirth and gladness.* Part of which Month answered to part of our December.

Ver. 23. *In Solomons porch.*] So called, because it was built in the same place, where that of *Solomon* formerly stood: and it was very convenient for the People to meet in and converse in bad Weather. This Portico or *Porch*, we are assured by *Lightfoot* from *Josephus*, was on the eastern side of the Temple, and was different from the *Royal Porch*, which was on the southern.

Ver. 24. *Make us to doubt.*] Hold us in suspense *. — *Tell us plainly.* By drawing a plain Declaration from him, they hoped to render him obnoxious to the Romans.

οὐ γάρ. Ver. 26. — *Because.*] FOR. — *Ye are not of my Sheep.* Of those who are disposed to attend to, and obey my doctrine; being of *Tem-pers*

* τὴν ψυχὴν ὑμῶν αἵψαις;

pers contrary to that humble and teachable Disposition of those whom I called *my Sheep*. ver. 4. 16.

Ver. 28. ——— *They shall never perish, neither shall any pluck them out of my Hand.*] *They shall never perish*, through any Defect on my part; for none *shall pluck* &c. Dr. *Whitby* observes, that the Greek particles are here illative. But he adds *καὶ οὐχ*. another Interpretation, which some may think more eligible: “That neither Death, nor He “*that hath the Power of Death*, should make “them *perish for ever*; for *Christ* would *raise them up at the last day*.” This Sense seems more agreeable to the Original *. He will preserve them to the time of the Resurrection; which was foretold by *Daniel*, believed by the *Maccabees*, and shadowed forth by the freeing of the People from the Yoke of *Antiochus*: which Prophecies and Histories, as *Grotius* observes, were publicly explained during *the Feast of the Dedication*.

Ver. 30. *I and my Father are one.*] “Not only in Will, and Power, as occasionally communicated to me by him, but constantly residing in me.” From whence *S. Chrysostom* justly infers a unity of Essence. *I and my Father* denote Two Persons; and *are One*, One God: and that the Jews understood it thus, is plain from their Answer ver. 33.

Ver. 34. ——— *In your Law.*] Judges and supreme Magistrates are called *Elohim*, *Exod.* XXI. 6. XXII. 9, 28. But our Blessed Lord refers here in particular to *Psalms* LXXXII. 6. Thus the whole Scriptures are called *the Law and the Prophets*. *Matth.* XXII. 40. and the Book of *Psalms* alone has the same Appellation as here. *Chap.* XV. 25.

Ibid.

* Οὐ μὴ ἀπώλονται εἰς τὸν αἰῶνα.

Ibid. *Ye are Gods.*] As acting by my Authority.

Ver. 35. 36. *If be called — because I said, I am the Son of God.* — Some explain unto whom the Word of God came, of constituting and appointing them to the Magistracy; others, of reproving and reprehending them, as is done in the Psalm; the original Preposition signifying against, as well as unto. — *The Scripture cannot be broken, or dissolved:* what the Scripture saith must be true. — *Whom the Father hath sanctified,* by the Holy Ghost dwelling in, or without measure imparted to, him, *John III. 34.* — The Force of our Blessed Saviour's Reasoning in these two Verses is represented by Dr. *Whitby* in two different manners. Either thus, “*If they are called Gods in the Scriptures, which are of unquestionable Truth, who had the Spirit of * Prophecy, Wisdom, and Government, more sparingly, and only at some certain times; say ye of me, to whom the Father hath given the Spirit without measure, and in whom he so abideth essentially, that by virtue of Him, I am in the Father, and the Father in me, Thou blasphemest &c?*” Or thus, “*If they are called Gods, † unto whom this WORD only came, and with whom he conversed; can I, who am this very WORD, be said to blaspheme, in saying, &c?*” — Christ does by no means here insinuate, that he is God, in the same sense only that Judges are called Gods; but refutes the Calumny

πρὸς.
adversus.
ἀντιπαρα.

ὁ λόγος.

* The Jewish Doctors understand the *Psalmist's* Words to be meant, not of Civil *Magistrates*, but of their *Prophets*, and *Doctors* sitting in the *Chair of Moses*.

† According to the Tradition of the *Ancients*, received from the beginning of Christianity, it was this λόγος or WORD, who appeared to the *Patriarchs*, and conversed with *Yh* and *Magistrates* of the *Jews*.

Calumny of the *Jews*, who objected Blasphemy to him, for only calling himself *the Son of God*; which was less, than if he had called himself God, and shewed their Cavil to be the more malicious. He never denied himself to be *God*, nor declined the adoration of Men; tho' he does not here expressly assert himself to be *God*, but defers the open Profession and Declaration of this Mystery 'till his Resurrection and Ascension.

Ver. 37.—*Believe me not.*] “When I say, *I and my Father are One.*” ver. 30.

Ver. 38.—*The Father is in me, and I in him.*] “And so am ONE with *him*.” For the Words declare 1. An Identity of Nature or Essence, or the individual Unity, whereby the Two Persons subsist, or *are mutually in each other*. 2. A Distinction of Persons, because no One is said to be *in himself*. 3. The most intimate and perfect Inhabitation of each Person *in the other*.

Ver. 39.—*To take him.*] Not to stone him as a Blasphemer, but to deliver him up to the *Sanhedrim*, who might find him guilty of some other Crime.

Ver. 40.—*Where John at first baptized.*] *Bethabara*: before he did the same in *Enon*, near to *Salim*. Chap. III. 23.

Ver. 41.—*There.*] Remembering the Testimony, which *John the Baptist* had given concerning him, in that very place.

CHAP. XI.

GROTIUS assigns the following Reason, why the wonderful History, here recorded, had been omitted by the other Evangelists, viz. Because this *Lazarus*, according to *Epiphanius*, lived thirty

thirty years after his Resurrection; within which period they all wrote: and the publishing this great Miracle might have created some danger to him from the *Jews*; who, even immediately after the performance of it, *consulted that they might put him to death.* Chap. XII. 10.

Ver. 1. *The Town of Mary &c.*] Thus Chap. I. 44. *The City of Andrew and Peter.* These two Sisters are particularly mentioned, as having frequently entertained our Blessed Saviour; and had been spoken of by the former Evangelists, who say nothing at all of *Lazarus.*

Ver. 2. *It was THAT Mary which anointed &c.*] To distinguish her from *Mary Magdalene.* This is spoken by a *Prolepsis*, or by way of Anticipation, as *Judas* is said to have been the *Traitor.* Luke VI. 16. for this *anointing* was performed afterwards; of which an Account is given in the next Chapter. See Note on *Matth.* XXVI. 6, 7.

Ver. 4. — *Not unto Death.*] A common and lasting *Death.*

Ver. 5. *Now Jesus loved &c.*] As Man, with a natural Affection.

Ver. 6.—*He abode two days &c.*] That the Glory of God might shine forth more conspicuously, by raising One from the dead, when he had continued so long in that State; since there could be no Pretence, that he was only in a *delirium.*

Ver. 7.—*Into Judea again.*] Farther into *Judea*, from *Jordan* towards the City: for they were then in *Peræa* or *Judea* beyond *Jordan.*

Ver. 9. *Twelve hours in the day.*] The Day was divided into Three *Hours*, each of which was subdivided into Four; these were unequal, according to the length or shortness of the Day. This Division into *Twelve* the *Jews* took from the
the

the Romans. "As there is a certain and stated Space of Time in every Day: so there is a certain Time allotted me, in which I am to walk, i. e. to live and discharge my Office."

Ibid. *In the Day.*] Before Sun-set; tho' at the last Hour.

Ibid. *He seeth the Light of this World.*] The Sun. "How much more safely then do I walk, who have the supra-celestial Light, and the divine Knowledge of my Father's Will, shining before me?"

Ver. 10. *No Light in him.*] Or in it, viz. the World: the Original will bear both Interpretations. — The allegorical Sense here intimated is, That *Christ* should continue safe, in the midst of the greatest Dangers, during the Day, or Time, appointed him to instruct and convince the World by his Words and Works; 'till the Night of his Passion should approach, which he tells the Jews *is your Hour, and the Power of Darknes.* Luke XXII. 53.

Ver. 11. *Sleepeth*] The Word in the Original signifies both *is asleep*, and *is dead*.

Ver. 12. *If he sleep, he shall do well.*] They suppose, that his Illness, which had kept him awake, was now gone off, and that his *sleeping* was a Symptom of his Recovery; being very desirous to keep their Master from exposing himself to danger by going into *Judea*.

Ver. 15. *That I was not there.*] Intimating, that then he must either have recovered his Friend from his Sicknes, or restored him immediately to life: neither of which would have been an Action so conspicuous, as that which he intended to perform.

Ibid. *To the intent ye may believe.*] "That I, as the true *Messiah*, have power, after my Death and

NOTES upon the Gospel

Passion, to raise my own Body from the Grave; having been able to raise that of another Person, who had lain dead four days."

Ver. 16. *Thomas — called Didymus.*] *Thomas* in Hebrew signifies the same with *Didymus* in Greek, a *Twin*.

Ibid. *That we may die with him.*] Either with *Lazarus*, or with *Christ*, who is now going to expose himself to certain Death; (ver. 8.) nor is it fit, that we should desert him.

Ver. 18. *About fifteen furlongs.*] See the Note upon Chap. VI. 19.

Ver. 25. *I am the Resurrection, and the Life.*] "*I am*, in my own Person, the Author of the *Resurrection*, and of *Life*, both present and future, temporal and eternal." See Chap. V. 22, 26.

Ver. 26. *Shall never die.*] In the Greek, *shall not die for ever.* *

Ibid. *Believest thou this?*] Our Blessed Saviour generally requires Faith, before he performs any Miracle.

Ver. 28. *She went away.*] Being sent by *Christ*.

Ibid. *The Master.*] So called by that Family which were his Disciples.

Ver. 33. *He groined in the spirit, and was troubled.* — Ver. 35. *Jesus wept.*] "*Humane Affections and Commotions are not to be condemned as sinful, if they do not incline us to do any thing repugnant to Piety or Reason, but only to express our Affection to our Friend, or our Compassion to Mankind.*"

Whitby. — *Christ*, being about to give a Proof of his Divinity, exhibits first plain Signs of his Humanity, that he may be believed to be both God and Man.

Ver.

* Οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα.

Ver. 39. *He hath been dead four Days.*] It should rather have been translated *been buried*; * as is plain from ver. 17. Within this Time the Visage of the Dead began to change in those Countries, and all Hopes of any return to Life ceased. *They go to the Sepulchres*, says Dr. Light-foot from Maimonides &c. *and visit the Dead for three Days; but then they certify of the Dead: for after three Days his Countenance is changed.*

Ver. 41. *That thou hast heard me.*] Requesting, not that he might receive power to raise *Lazarus*, for That he testifies he had already, Chap. V. 22. 26. but that this Miracle might confirm the Faith of his Apostles, and convince the Multitude that he was the *Messiah*.

Ver. 44. *Bound hand and feet with Grave-cloths, &c.*] That a Person, whose Body was thus wrapped up, and *bound hand and feet*, should come forth out of his Sepulchre, was a Circumstance, that rendered this Miracle more conspicuous.

Ver. 48. *All Men will believe in him, &c.*] And set him up for their King; and then *the Romans shall come &c.*—*Our Place*, our Temple, City, or Country. ——— Observe the just Judgment of God upon their carnal Policy: to preserve and secure their Religion and Liberty from the *Romans*, they murdered the *Messiah*; and by that very wickedness, drew upon themselves that Vengeance, which the *Romans* executed in so terrible a manner.

Ver. 49. *Being the High-Priest that Year.*] The High Priesthood, according to God's Institution, was to have continued for Life; but the *Romans* changed the High-Priests at pleasure; tho' keeping still to the Line of *Aaron*: upon which ac-

R r 2

count,

* Τιταρταῖος γὰρ ἔσται.

count, and because the Power was irresistible, *Christ* himself acknowledges their Authority.

Ver. 51. *But being High-Priest that year, he prophesied.*] He did not *prophesie* as *being High-Priest*; for there had been no Prophet of that Order for above four hundred Years: but He *being* then in that Office, it pleased God, that the Words, spoken by him out of human Policy, in a Sense very different, should be delivered in such a manner, as to be accommodated to the Design of God in giving up his only-begotten Son to Death, and to appear an exact Prophecy of it.

Ver. 52. *And not for — gather together in one the Children of God &c.*] Dr. *Whitby* does not look upon this Verse as Part of *Caiaphas's* Prophecy, but explains it thus, *And* indeed he died *not for that Nation only, &c.* — *The Children of God*, i. e. Believers, called *the Sons of God* Chap. I. 12. Meaning *Gentiles*, as well as *Jews*, who should by Faith become such. See Note upon Chap. X. 16.

Ver. 54. *Walked no more openly &c.*] 'Till the Time of his Passion was fully come.

Ver. 55. *To purifie themselves.*] Either from some Defilement to be expiated by Sacrifice, or by reason of some Vow of Nazaritism which was upon them. *Acts*, XXI. 23. *Whitby*.

C H A P. XII.

VER. 2. *There they made him a Supper.*] At the house of *Simon* the Leper; where possibly *Lazarus* and his Sisters dwelt: if not, *Simon* was their Friend and Acquaintance. — *Served*, i. e. assisted in preparing the Entertainment. —
The

The Apostle's words do not necessarily fix the Time of this Supper to the same Day on which Jesus came to Bethany, *six Days before the Pass-over*. Neither do those of S. Matthew XXVI. 2. 6. and of S. Mark XIV. 1. 3. expressly declare, that it was *two Days* before the Pass-over. There is therefore little or no Cause to doubt, whether this be the same History recorded there.

Ver. 3. — *Anointed the Feet.*] Both S. Matthew and S. Mark mention only *his Head*. See the Note on Matth. XXVI. 6, 7.

Ver. 4. — *One of his Disciples, &c.*] See the Note on Matth. XXVI. 8.

Ibid. *Which should &c.*] Who was about to betray him.

Ver. 7. *Against the day of my burying &c.*] *She is come afore-hand to anoint my Body to the burying.* Mark XIV. 8. See Note on Matth. XXVI. 12.

Ver. 9. — *Knew that He was there.*] Either Jesus, or Lazarus.

Ver. 11. — *Many of the Jews went away.*] From the City. Or perhaps it may be more closely translated, *Many withdrew themselves from the Jews*, and believed on Jesus.*

Ver. 12. *On the next day.*] i. e. on the 10th of Nisan, when the Paschal Lamb was taken up, and reserved 'till the Pass-over, Christ the true Paschal Lamb cometh up to Jerusalem.

Ver. 13. *Hosanna.*] See the Note upon Matth. XXI. 9.

Ver. 16. *Was glorified.*] Had ascended into Heaven, and was advanced to the Throne of his Glory, and had shed upon them the Spirit of Truth.

Ver. 17. *Bare record.*] By their Hosannas, that he was the Christ.

Ver.

* ὑπὸ τῶν τῶν Ἰουδαίων.

NOTES upon the Gospel

Ver. 20. *Certain Greeks.*] Dr. Hammond thinks these *Greeks* were Profelytes of the Gate, at least who worshipped the God of the *Jews*, as the Creator of Heaven and Earth; such as were *Cornelius*, and the Treasurer of *Queen Candace*: for such used to worship in the Court of the *Gentiles*, and also to offer Sacrifice. *Grotius* takes them to have been *Syrophœnicians*, perhaps dwelling about *Tyre* and *Sidon*; who so might easily be acquainted with the *Galileans* with whom they had Commerce, and particularly with *Philip* of *Bethsaida*. *Whitby*.

Ver. 22. *Philip cometh and telleth Andrew.*] Consulteth him as his senior, and the First Disciple of *Christ*, what was proper to be done.

Ibid. *Andrew and Philip told Jesus.*] They both agree to acquaint *Jesus* with the Desire of these *Greeks*; being under some doubt, whether such uncircumcised Persons were to be admitted to converse with him; since he himself, when he sent them forth to preach, had forbid them to go into the Coasts of the *Gentiles*. *Matt. X. 5.*

Ver. 23. *The Hour is come, that the Son of Man should be glorified.*] i. e. That he who is contemned by the *Jews* his own People, to whom he was first sent, should be glorified by the *Gentiles*. *WHITBY.*

Ver. 24. *Except a corn of wheat—forth much fruit.*] “Even so, were I not to die, I should bring none to Salvation; but after my Death, I shall have much Fruit among the *Gentiles*, who shall be converted by the preaching of my Apostles.”

Ver. 25. *He that loveth his Life.*] So as to reject me to preserve it.

Ibid. *He that hateth his Life in this World.*] By cleaving to me with the Loss of it.

Ver.

Ver. 26. *Let him follow me.*] In taking up his Cross.

Ver. 27. *Now is my Soul troubled.*] Left those, whom he invites to follow his Example in suffering, should imagine that he had not the natural desires of living, and of avoiding Shame and Pain; he declares how much his *Soul is troubled* with the Apprehensions of his approaching Passion; but that he had surmounted them all, by an ardent Desire to perform his Father's Will, and to promote his Glory.

Ver. 28. *Then came there a voice from Heaven.*] Accompanied probably with Thunder.

Ver. 30. *Because of me.*] i. e. "To comfort me by this Assurance of the Divine Favour."

Ibid. *But for your sakes.*] "That you might have an evident and immediate Testimony from Heaven of my Divine Commission."

Ver. 31. *Now is the Judgment &c.*] The Time is just at hand, when, as the natural Consequence and necessary Effect of my Death and Passion, the Cause of *this World* shall be brought into Judgment; and determined in its favour, against the unjust Usurpation and Tyranny of Satan. Some expound it of the Conviction and Condemnation of Those of the *World*, who believed not in Christ. Chap. XVI. 9.

Ibid. *Now shall the Prince of this World be cast out.*] The Devil is so called, says Dr. *Whitby*, because he had rendered the whole *World*, except the Jewish Nation, subject to his Idolatrous Worship. And he was eminently *cast out*, when, for three Centuries together, he was expelled, through the Name of *Christ*, from the Temples and Altars where he was worshipped, and from the Bodies which he had possessed. *Whitby*. He is called *the God of this World*. 2 Cor. IV. 4.

Ver.

Ἐὰν fig-
nifies so
some-
times.

Ver. 32. *And if I be lifted up &c.*] It should rather have been translated *when*, or *after that*, I am lifted up from the Earth, upon the Cross. — All men, i. e. Men of all Nations.

Ver. 34. *Out of the Law.*] The Writings of the *Propbets* are here particularly denoted, as the *Psalms* are by the same Expression, Chap. X. 34. XV. 25. — This Objection of the People was grounded upon those places of the Prophets, *Dan.* VII. 14. *Ezek.* XXXVII. 25. *Isa.* IX. 7. where the Perpetuity of *Christ's* Kingdom is foretold.

Ver. 35. *Is the Light with you.*] *The Son of man* or *the Messiah*. See Chap. VIII. 12.

Ver. 36. *Departed*] And retired to *Bethany*.

Ver. 38. *That the saying of Esaias the Prophet might be fulfilled, &c.* See *Disc.* I. p. 2, 3.

Ver. 39. *Therefore they could not believe, because &c.*] *Because* That was fulfilled upon them, which *Esaias* said; or, it had happened to them, as he had foretold. And indeed, it was impossible they should be convinced, being such Persons as the same Prophet describes Chap. VI. 9.

Ver. 40. *He hath blinded their Eyes, &c.*] The Word *He* is not in the Original; which may be rendered, * *Malice* or *Wickedness* hath blinded &c. as we read *Wisd.* II. 21. Or, The *Personal* is put for the *Impersonal*, the *Active* for the *Passive*, *Their Eyes are blinded, and their Hearts are hardened*. That this must be the Sense here, we learn, not only from the *Septuagint*, the *Syriack*, and the *Arabick*, which render these Words of *Isaiab* thus, *The Heart of this People is waxed gross, and their Eyes have they closed, lest they should see with their Eyes*; but also from our Blessed Saviour, who, *Matth.* XIII. 15. and from *S. Paul*, who, *Acts* XXVIII. 26, 27. exactly follow this Translation. *Whitby*. Ver.

* Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς.

Ver. 41. *His Glory — of Him.*] These are not the Words of the *Prophet*, but of the *Evangelist*; and therefore must be referred to HIM, who *had done so many Miracles*, in whom *they believed not*, ver. 37. and in whom *they could not believe*. ver. 39.

Ver. 44.—*Believeth not on me*] Only, or not so much *on me*, as &c. See Note on *Mark*. IX. 37.

Ver. 45. — *Seeth me, seeth &c.*] *Seeth me* doing the Works of God, cannot but plainly perceive the Power of *Him that sent me*.

Ver. 47. *I judge him not.*] I do not now condemn him.

Ibid. *For I came not to judge &c.*] Or condemn *the World* at present. See Chap. III. 17. *Christ* neither doth, nor could denie, that he would *judge* all Men at the last; but, denies only, that he was to assume this Office whilst he was on Earth.

Ver. 48. *Hath one that judgeth him.*] His own Conscience, which must needs condemn him.

Ibid. *The Word that I have spoken, &c.*] Shall rise up in the Judgment, and bear witness against him, to his final Condemnation.

Ver. 50. *His Commandment is Life everlasting.*] Obedience to his Commandments is the Condition of eternal Salvation. Thus *Christ* is said to be *the Resurrection, and the Life*. Chap. XI. 25. The Effect for the Cause.

C H A P. XIII.

VER. 1. *Now before the Feast &c.*] On the Evening before the Pass-over.

Ibid. — *To the End.*] Or, Close of his Life.

Ver. 2. *Supper being ended.*] Or rather, *while Supper continued* *. It was only the first Part of the Supper that was ended.

S f

Ver.

* δειπνον γεροντων.

Ver. 3. — *That he was come — to God.*] See Chap. XVI: 28.

Ver. 4. — *His Garments.*] His upper Garment. The Plural for the Singular.

Ver. 7. — *Hereafter.*] *After these things,* when I have performed the Ceremony.

Ver. 8. — *If I wash thee not, thou hast no part with me.*] “ If thy Heart and thy Affections be not cleansed and purified by me, as thy Feet will be by the Application of this Water; thou canst not be qualified for my Service, nor become a worthy Apostle and Preacher of the Gospel, nor receive any manner of Benefit from me.”

Ver. 10. *He that is washed, needeth not, save to wash his Feet.*] By the Custom of wearing Sandals, in the Eastern Countries, the Foot and Part of the Leg were much exposed to dust and dirt; and consequently required frequent *Washing*. —

“ *He that has been washed, and is become clean, has no occasion to wash himself all over again, but only his Feet, which are apt continually to contract Soil and Dirt. — But is clean every whit.*] i. e. In all parts of his Body, except his Feet.

— Which figurative Expressions exhibit this Doctrine: “ He, who by sincerely receiving and practising the Doctrine of the Gospel, has once thoroughly cleansed his Heart and Affections, cannot have occasion for any total Change of Mind; but needs only to cleanse himself from the Stains, to which he is exposed by daily Infirmities.”

Ibid. *And ye are clean, but not all.*] “ In Heart and Affections; except One, who is contriving to betray me.”

ὁ Κύριος.

Ver. 13. — *Master and Lord.*] “ *Master* by teaching, and *Lord* by commanding; so *Grotius*. But the word *Lord* here seems to import *the Lord from Heaven*, ver. 1. or him, who is *Lord of all*;
in

in which sense, to us *Christians*, there is but *one Lord*. Acts II. 36. 1 Cor. VIII. 6." *Whitby*.

Ver. 14. *Ye also ought to wash one another's Feet.*] Not literally; but "ye ought to do all Acts of Kindness, Charity, and Humility, condescending to the meanest Offices for the temporal and spiritual Advantage of your Brethren."

Ver. 16. *The Servant is not greater than his Lord, neither ——— than he that sent him.*] You therefore, who profess yourselves to be my *Servants*, and whom, as your *Lord*, I send to preach the Gospel, cannot think it too mean to imitate my Humility.

Ver. 18. *I speak not of you all.*] "I do not expect obedience from you all."

Ibid. *I know whom I have chosen: but that the Scripture &c.*] "I know the Disposition of every one of you, whom I have chosen to be my Apostles; and tho' I knew it from the beginning, it was necessary that I should permit it, for the full Completion of that place of Scripture *Psal. XLI. 9.*"

Ibid. *Hath lift up his heel against me.*] Like an ungrateful Horse, that kicks at him who feeds him; or like a Wrestler, that supplants his Adversary.

Ver. 19. — *That I am he.*] In the Original it is only * *That I AM*: meaning, not only The Christ, but He, who knoweth the Secrets of the Heart, and foretells future Contingencies: which to do is the Property of God alone.

Ver. 27. — *Satan entred into him.*] More fully, into the inmost recesses of his Heart; hurrying him on to the immediate Execution of his intended Wickedness.

S f 2

Ibid

* ὅτι ἐγὼ εἰμι.

Ibid. *Do quickly.*] “As soon as thou wilt, for I am prepared for my Sufferings.” Shewing the Traitor, that he was not ignorant of his Villany, and upbraiding him with it. The like way of speaking is used *Ezek. XX. 39. Go ye, serve ye every one his Idols.*

Ver. 28. *Now no Man &c.*] From this Verse it is plain, that all, which is recorded in the 24, 25, 26, 27, Verses, was done secretly; S. Peter making Signs only to S. John, and he whispering to Christ, who answered him in the same manner.—S. John himself did not perfectly understand the Words in the last Verse, not suspecting that his Master was to be betrayed so soon; and as for all the rest of the Apostles, they intirely mistook the meaning of them.

Ver. 29. ——— *The Feast.*] i. e. The Paschal Feast.

Ver. 31. ——— *Is the Son of Man glorified.*] Ready to be glorified by his Sufferings and Death, which will necessarily soon advance him to Glory.

Ver. 32. ——— *Glorifie him in himself.*] By Signs in the Heaven and the Earth at his Crucifixion; by his Resurrection, Ascension, and Session at his own right Hand; and by all Power given to him in Heaven and Earth, &c.

Ver. 33. *I am with you.*] By my bodily Presence.

Ibid. *As I said to the Jews, (Chap. VII. 34.) whither I go ye cannot come.*] “Ye cannot go with me at present; tho’ ye may follow me afterwards.”

Ver. 34. *A new Commandment &c.*] “That you may the better keep up my Memory in my absence, I now leave with you, as my last Legacy, a new and solemn Commandment &c.”

Ver. 35. *By this shall all Men know &c.*] This Precept was so universally observed by Christians,
in

in the Primitive Times, that the *Heathens* were wont to crie out with Admiration, *See how they love one another!* Hence *Julian* the Apostate himself proposed the former to the latter, as a fit Pattern for their Imitation.

Ver. 36. — *Thou shalt follow me afterwards.*] “ Even in the Likeness of my Death, and thereby be made Partaker also of my Glory.”

C H A P. XIV.

VER. 1. — *Be troubled.*] At my Passion and Departure from you.

Ibid. *Ye believe in God, &c.*] Dr. *Whitby*, with other Commentators, chuses rather to render both the Verbs in the same Mood; to this purpose: “ As the best Remedy for this Trouble, *Believe in God*, the Author of the Doctrine which you are to preach; and *also in me*, in whose Name you are to preach it; who, having all Power in Heaven and Earth, will be always present to assist you here, and to reward you hereafter.”

Ver. 2. — *Many Mansions.*] Sufficient to receive you, and all that shall believe in me.

Ver. 4. *And whither I go ye know, &c.*] “ And you have been plainly enough informed *whither* I am going; and by what *Way* you are to follow me.”

Ver. 5. — *Lord, we know not &c.*] *Thomas* said this, as still retaining some expectation of temporal Power and Glory.

Ver. 6. — *I am the Way, and the Truth, and the Life.*] By pointing out to you *the Way* of Truth, which leadeth to *Life* eternal.

Ver. 7. *If ye had known me.*] Rightly, fully, and perfectly.

Ver.

NOTES upon the Gospel

Ver. 8. — *Shew us the Father.*] In some glorious manifestation of his Presence, as he appeared to *Moses*.

Ver. 12. — *And greater Works than these shall be do.*] By speaking all kinds of Tongues himself, and communicating the Power of doing the same to others; and by propagating my Religion swiftly throughout the World, in opposition to all the Powers of Earth and Hell.

Ibid. *Because I go to my Father.*] To send the Holy Ghost from him.

Ver. 13. *And whatsoever ye shall ask &c.*] In order to promote and propagate the Gospel.

Ibid. *That will I do.*] As being both omniscient, so as to know your Requests; and omnipotent, to assist you in the performance of all which you can desire.

Ver. 16. *Comforter.*] And Advocate.

Ibid. *That he may abide with you for ever.*] i. e. with you, and Those who shall succeed you.

Ver. 18. — *I will not leave you comfortless.*] ἐρηνοῦς. In a destitute condition, as Orphans. At the beginning of this Speech, he had called them *Little Children*, Chap. XIII. 33. and just now he had given them the Promise of the Holy Spirit.

Ibid. *I will come to you.*] Return, or come again.

Ver. 19. — *The World.*] The Men of the World, or Unbelievers.

Ibid. *But ye see me.*] Rather, shall see me.

Ibid. *Because I live,* [or shall live again,] ye, [tho' assaulted by the most violent Persecutions,] shall live also.

Ver. 20. *At that day.*] Either, when having vanquished Death, I shall appear to you; or when I shall send to you the Holy Ghost the Comforter.

Ibid. *That I am in my Father* [by receiving this Spirit from him,] *and ye in me, and I in you,*
[by

[by our being united by this Spirit, communicated from *me* your Head, to *you* my Members.]

Ver. 21.—*Will manifest my self to him.*] By the Presence and Illuminations of this Spirit, and the miraculous Powers conferred by him.

Ver. 22. *How is it, that thou wilt manifest &c?*] “How comes it to pass, or what hath happened, that &c?” He speaks thus, as still retaining some hopes of the *Messiah’s* temporal Kingdom.

τί γέ-
γορεν;

Ver. 23.—*If a Man love me, he will keep my Words, and my Father will love him, &c.*] Our Blessed Saviour’s Answer is to this purpose: “You need not wonder, that I shall not *manifest myself to the World* in general; since they are not disposed to obey my Commandments; which they must be, in order to receive this particular Favour. But if any Man *love me*, as you do, he will obey my Commandments, and then both *my Father and I will love him, &c.*”

Ibid. *And we will come to him, and make our abode with him.*] By the Spirit of the Father and of the Son dwelling in him.

Ver. 24.—*Is not mine.*] Originally and primarily.

Ver. 26.—*Whom the Father will send.*] Chap. XV. 26. *Whom I will send to you from the Father.* The Holy Spirit is said to be sent both by the Father and the Son, as proceeding from Both.

Ibid. *In my name.*] In my stead; that he may carry on and compleat the great Affair which I have begun.

Ibid. *He shall teach you all Things.*] Necessary for you to know, in order to instruct others.

Ver. 27. *Peace I leave with you, my Peace I give unto you.*] “At my Departure from you, I leave my Blessing with you, internal Peace of Conscience.

Conscience, arising from an assurance of the Pardon of your Sins, and of the Favour of God; this I may justly call *my Peace*, as being obtained by my Sufferings and Death."

Ibid. *Not as the World giveth &c.*] "I do not speak this according to the Custom and Fashion of *the World*, where Persons frequently wish that *Peace* to their Friends at parting, which they are not able to give them, and very often do not heartily desire they may receive."

Ver. 28. *My Father is greater than I.*] Greater as to his original, the Son being begotten by him; whose Divine Nature therefore may be said to be less, as being received dependently from the *Father*; tho' as to Essence they are Both equal.

Ver. 29. — *I have told you before it come to pass.*] That I am going to ascend up to *my Father*, in Heaven, and will from thence send the Holy Ghost down to you.

Ver. 30. *Hereafter I will not talk much &c.*] "I shall not any more talk much &c."

Ibid. *For the Prince of this world cometh.*]

"For Satan is coming at this instant, by his Agents, Judas and the Officers of the Jews, to take away my Life."

καὶ for
καίπερ.

Ibid. *And hath nothing in me.*] "Tho' he hath nothing against me, to accuse me of; or, he hath no Power over me, to inflict Death on me, on the account of Sin, as he hath over others." Heb. II. 14.

Ver. 31. *But that the World &c.*] Here is an *Ellipsis*, "The Power, neither of the Devil, nor of wicked Men, compels me to undergo my approaching Sufferings; but I voluntarily submit to them, *that the World* may have the plainest Demonstration of my Love and Obedience to my *Father*."

Ver.

Ibid.—*Arise, let us go hence.*] Most probably, to the Place, where our Blessed Saviour's two Disciples, *Peter and John*, had made ready the Pass-over. *Matth.* XXVI. 19. *Mark* XIV. 16. *Luke* XXII. 13.

C H A P. XV.

VER. 1. *I am the true Vine, &c.*] *Grotius* is of opinion, that our Blessed Lord took occasion to deliver this Parable from his Supper, which he had then celebrated, or was just going to celebrate. *Dr. Clarke* thinks, that our Saviour's Words after the Supper, *Matth.* XXVI. 29. *I will not drink henceforth of this Fruit of the Vine, &c.* gave occasion to it.

Ver. 2. *Every Branch in me that beareth not fruit.*] Unfruitful Branches are Christians merely by Profession, who, having been admitted into the Church by Baptism, are here said to be *in Christ*.

Ibid. *He taketh away.*] *Christ* here seems to hint particularly at *Judas*, who had just now separated himself from this *Vine*, and was a Type of all following Hypocrites and Apostates. ——— God takes away such unfruitful barren Branches, either cutting them off by his just Judgments, or accounting them to be no *Christians*, and rejecting them accordingly.

Ibid. *He purgeth it.*] With regard to the *Apostles*, who laboured under many Infirmities, and Prejudices as to the Nature of *Christ's* Kingdom, the Calling of the *Gentiles*, &c. the Father, as the good Husband-man, *purged* or pruned them, by sending the Holy Ghost upon them; who removed all their Prejudices and Infirmities. With regard to sincere and pious *Christians* in all Ages,

NOTES upon the Gospel

these he purges and cleanses by Afflictions, and the various Dispensations of his Providence.

Ver. 3. *Now*] i. e. Since Judas has left you. — *Ye are clean* &c. Not fully and absolutely, but partly and comparatively, in 'respect of Those who do not believe or obey my Word.

Ver. 4. — *And I in you.*] “ *And I will abide in you, by my Spirit: by which you shall derive all Spiritual Blessings from me, as the Branches receive Nourishment from the Vine.*”

ἐν τῷ οὖ-
δῃ.

— *No more.* Original, *So neither.*

Ver. 5. *I am the Vine.*] “ The Root and Stock of *the Vine.*] — *Without me.* Being divided or separated from me. — *Ye can do nothing.* As this respects the *Apostles*, the Meaning is, “ If you do not abide in me, you cannot receive the Gifts and powerful Assistance of the Holy Spirit; and consequently *can do nothing* towards converting the World.” As it respects all *Christians*, the Sense must be, “ If you do not &c. you can do nothing acceptable to me, or worthy of my Gospel.”

Ver. 6. — *As a Branch.*] *That beareth no Fruit.* — *Gather them.* Such withered Branches.

Ver. 7. — *Ye shall ask what ye will* &c.] “ For the Glory of God, and the Propagation of my Religion.” See Chap. XIV. 13.

ἐν τῷ οὖ-
δῃ.]

Ver. 8. — *So shall ye be my Disciples.*] “ *And here- in* [repeated from the beginning of the Verse] *You shall* evidently appear to *be my true Disciples.*”

Ver. 11. — *That my Joy might remain in you, and that your Joy might be full.*] “ That the Consolation you have received from these Words of mine might be continued to you in my Absence; and even increased to the highest pitch by the Coming of the Holy Ghost.”

Ver.

Ver. 12. *This is my Commandment.*] “My principal Commandment.” Chap. XIII. 34.

Ver. 15. — *What his Lord doeth.*] Designs or intends to do. — *For all things that I have heard &c.* Not absolutely, for some they could not at present bear Chap. XVI. 12. but *all Things* necessary and proper to be told them.

Ver. 16. — *That you should go.*] “Abroad into the World.” — *And bring forth Fruit:* by converting Multitudes to the Faith. — *And that your Fruit should remain:* in a continued Succession of Christians to the End of the World.

Ver. 19. *If ye were of the World.*] “Conforming yourselves to the wicked Customs and Manners of it.” — *I have chosen you out of the World:* to preach a Doctrine contrary to its Vices, and to lead a Life intirely free from them.

Ver. 20. — *That I said.*] Chap. XIII. 10. — *If they have kept my saying, they will keep:* had kept, would keep.

Ver. 21. — *Come and spoken to them.*] “The Words of my Father, and plainly revealed his Mind and Will.” — *They had not bad Sin:* the Sin of wilful Ignorance, in not knowing, and rejecting him that sent me.

Ver. 24. — *No other man did.*] Original, *both done.* — *Not bad Sin:* the Sin of Infidelity. — *But now they have both seen* the miraculous Works, and yet have *bated &c.* and therefore are utterly inexcusable.

Ver. 25. *But this cometh to pass, that the Word &c.*] *This cometh to pass* is not in the Greek. See Instances of the like *Ellipsis* Chap. IX. 3. XIII. 18. XIV. 31.

Ibid. *They bated me without a Cause.*] Dr. Whitby here observes, “That what David, a Type of Christ, spake of himself *Psal. LXIX. 4.* “*may*

“ may reasonably be thought to relate to *the Son of David*; especially since that *Psalms* is truly referred to *Christ*.”

Ver. 26. ——— *He shall testify of me.*] By his miraculous Gifts and Operations.

Ver. 27. ——— *From the Beginning.*] From my first Entrance on the execution of my Office.

C H A P. XVI.

VER. 1. ——— *Offended.*] Surprized, and deterred from the Performance of your Duty.

Ver. 2. *They will put you out of the Synagogues.*] In the *Jewish Synagogues* the Scriptures were read every Sabbath-day; and on other days likewise there were public Prayers, and Exhortations to the People. Offences against the Law were there also corrected, and punished sometimes with Scourging. If neither Stripes, nor the Lesser Excommunication, which removed Offenders to four foot distance from others, had no Effect in reforming them; they were then by a public Recitation of their Names cast out of the Communion of the Church. *Whitby* from Others.

Ibid. ——— *That he doth God Service.*] According to the Original, *That he offereth a Sacrifice to God.* *

Ver. 4. ——— *Because I was then with you.*] “ To comfort and support you by my Presence.”

Ver. 5. ——— *And none of you asketh me &c.*] “ Now just at my Departure, when there is greater Reason for repeating the Enquiry lately made.” Chap. XIII. 36.

Ver. 7. ——— *The Comforter will not come unto you.*] “ This being the Order and Appointment

* λατρείαν προσφέρειν τῷ Θεῷ.

of my Father's eternal Counsel, that He *shall not come* 'till after my Ascension."

Ver. 8.—*He will reprove.*] "And convince *the World*, attesting and confirming the Truth of my Doctrine by miraculous Gifts and Powers."

Ver. 9. *Of Sin, because they believe not in me.*] "Of their great and heinous Sin, in *not believing*, but rejecting me."

Ver. 10. *Of Righteousness, because I go to my Father.*] "Of my *Righteousness*, or the Justice of my Cause, and the Excellency of the Dispensation which I came to reveal: of which, my Ascension *to my Father*, and, in consequence of That, my sending of the Holy Ghost, is a full Demonstration."

Ibid. *And ye see me no more.*] "Here on Earth."

Ver. 11. *Of Judgment, because the Prince of this World is judged.*] "Of my Power and Authority to execute *Judgment*; because Satan is condemned, and shall be dispossessed of his Dominions by my Servants: which is an Earnest, that all Those, who shall adhere to him, and reject me, shall be condemned by me at the last Day."

Ver. 12. *I have yet many Things to say unto you.*] "There are yet *many Things*, which I might tell you;" viz. concerning the Abolition of the Ceremonial Law, the Rejection of the *Jews*, the calling of the *Gentiles*, &c. See Note on Chap. XV. 15.

Ver. 13.—*Into all Truth.*] "Necessary to your Apostolical Office, and to the good Government of the Church."

Ibid.—*Shall not speak of himself.*] "Alone, or any Thing that is different from, and disagrees with, What I have already spoken." In allusion to an Ambassador, who cannot go beyond the Instructions he has received; but must act precisely

cisely according to the Orders of him who sends him.

Ibid. ——— *He shall bear.*] “Receive from the Father, and me.” — *Things to come.* This seems to point particularly at the *Revelations* of S. *John*.

Ver. 14. 15. ——— *He shall receive of mine. &c.* — *All Things that the Father hath are mine. &c.*] In these two Verses are contained Two Arguments for the Divinity of *Christ*. — *All* doctrinal Truths, and future Contingencies respecting the Church to the End of the World, are the Things, which the *Holy Spirit* is to receive from *Christ*, and to shew to the Apostles. The Knowledge of these Things necessarily implies a Divine Prescience. He therefore who imparts or communicates them to the *Spirit*, must be God. — *Christ*, by saying *All things that the Father hath are mine*, claims to himself the incommunicable Attributes, and consequently the Essence inseparable from them. *Whitby*.

Ver. 16. — *Ye shall not see me.*] “Being taken from you by Death.” — *Ye shall see me:* “being risen from the Dead.”

Ver. 20. ——— *Ye shall weep and lament, but the World shall rejoyce.*] “At my Sufferings and Death.”

Ibid. ——— *Your Sorrow shall be turned into Joy.*] “At my Resurrection, Ascension, and Mission of the Holy Ghost.”

Ver. 23. ——— *In that Day.*] Either from the Resurrection to the Ascension, or from the Day of Pentecost.

ἡρώτιον-
τε. Ibid. *Ye shall ask me nothing.*] “In order to your own Information.”

αἰτίαντες. Ibid. ——— *Whatsoever ye shall ask.*] Desire, or request.

Ver.

Ver. 24. ——— *In my Name.*] “ By me, as Mediator betwixt God and Man.”

Ibid. ——— *Ask, [in my Name for the future,] and ye shall receive.*] “ Every thing that is necessary to the Discharge of your Office.”

Ver. 25. *In Proverbs.*] i. e. in Phrases and Expressions somewhat obscure. Referring chiefly to what he had said ver. 16. 20.

Ver. 26. *And I say not unto you.*] “ *And I need not tell you, for your Comfort.*”

Ver. 28. *I came forth from the Father, &c.*] “ Not by leaving Heaven, but by manifesting myself on Earth, in my Divine Nature, dwelling in, and personally united to, the Human.” See Note on Chap. III. 13.

Ver. 30. ——— *That thou knowest all things.*] “ Even the secret Thoughts of Men, since thou knowest ours.” See ver. 19.

Ibid. ——— *And needest not that any Man should ask thee.*] “ Any Question for his own Information.”

Ver. 31. ——— *Do ye now believe?*] This may ^{Ἀρτι πρὸς} perhaps be better translated Indicatively, “ *You do* ^{σευερε.} *now indeed believe,* at this instant, when no great Danger appears.”

Ver. 33. ——— *I have overcome the World.*] “ And am both able and ready to assist you in obtaining as certain a Victory over it.”

C H A P. XVII.

GROTIUS conjectures, that the following Prayer of our Blessed Saviour was offered up, as he passed by the Temple, the northern and eastern sides of which were towards the Valley of Cedron: but the late Rev. Mr. John Johnson, with more

more probability, is of opinion, that it was pronounced at the Time of the Institution of the Holy Communion.

Ver. 1.—*The Hour.*] “Of my Sufferings and Death.”

Ibid. *Glorifie thy Son.*] “By such Wonders attending his Sufferings, and such a glorious Resurrection, as may intirely remove the Scandal of the Cross.”

Ibid.—*May glorifie thee.*] “By the Propagation of the Gospel throughout the World.”

Ver. 2. *As thou hast given him Power.*] “According to the full Design of that Office and Power, which thou didst originally confer upon him.”

αὐτοῖς. Ibid.—*To as many as.*] Greek *To them.* Who shall be fitly disposed to receive and practise the Gospel.

Ver. 3.—*The only true God.*] In exclusion of all those false Gods, whom the Gentiles worshipped.

Ver. 4.—*I have finished the Work &c.*] Dr. *Whitby*, with former Commentators, interprets this of the Discharge of his Prophetical Office: but Mr. *Johnson* applies it particularly to his offering himself as a Sacrifice for the Sins of the World in the Holy Eucharist, which he had just now celebrated. “This, says he, was the
“greatest *Work* which *Christ* had to do in this
“World. This he had done, as to his Part,
“when he had, as a Priest, given his Body and
“Blood for us to God in the Communion. He
“did not indeed say *It is finished*, ’till he was
“just giving up the Ghost. For his Murderers
“had not performed their Part, ’till he was ac-
“tually slain: and Satisfaction for the Sins of
“Men could not be made but by his Death.”

Ver. 5. *Glorifie thou me.*] “Even in my human Nature.” Ibid.

Ver. 5. *With the Glory which I had with thee.]*
 “ In my Divine Nature.”

Ver. 6. — *Unto the Men which thou gavest me out of the World.]* “ To these my Disciples, whom, being of a teachable Disposition, and thereby prepared for the Reception of my Doctrine, thou hast given to me, selected out of the rest of the World.”

Ibid. *Thine they were]* “ By believing in Thee before.”

Ver. 7. — *That all things whatsoever thou hast given me, are of Thee.]* “ That whatsoever I have taught them, as delivered to me by Thee, is really a Divine Doctrine.”

Ver. 9. — *I pray not for the World, but for them which &c.]* “ I do not pray, at this present time, for the unbelieving World; but for my Apostles only, whom &c.”

Ver. 11. — *I am no more in the World.]* “ I am about to leave the World.”

Ibid. — *Through thine own Name.]* i. e. by thy Power. So Name is used *Matth. VII. 22. Acts IV. 7. &c.*

Ibid. — *That they may be one, as we are.]* “ Continuing stedfast in the profession, practice, and preaching of the same holy Doctrine, may be united, like us, by the participation of the same Spirit.”

Ver. 12. — *Is lost.]* Either by temporal Death, or by apostatizing from me.

Ibid. *But the Son of Perdition.*]* Judas, so called, because most worthy of Perdition. Thus a Jewish Profelyte, made so by the Pharisees, is styled *the Child of Hell*, † *Matth. XXIII. 15.* and Heretics are called by S. Peter, *accursed Children* or *Children of the Curse* ||.

U u

Ver.

* Ὁ υἱὸς τῆς ἀπολείας.
 τάρης τέκνα.

† υἱὸν γέεννης.

|| κα-

NOTES upon the Gospel

Ver. 12.—*That the Scripture might be fulfilled.*] *That*, in this place, as in several before, is not to be taken Causally, but only Eventually. “Which has happened by thy Permission, that what had been foretold in *the Scripture*, *might be fulfilled.*” Pſal. XLI. 9. CIX. 8.

Ver. 13.—*That they might have my Joy fulfilled in themselves.*] “That the Joy they have had hitherto from my Love, my Presence, and my Care, may be increased in my Absence, by that Spirit; whose Fruits are *Joy and Peace*; and by whom, tho’ absent in Body, I shall even still continue present with them.” *Whitby*.

Ver. 15.—*From the Evil.*] Either of the World, or from *the Evil One*, the Prince of this World; who, in order to suppress the Gospel, will excite the most barbarous Persecutions against the Preachers of it.

Ver. 17. *Sanctifie them through* (Gr. *in or for*) *thy Truth.*] “Consecrate, and set them apart, for the propagation of *thy Truth.*” *Sanctification*, or *Consecration*, to the Jewish Priesthood, was performed by the Oblation of a Sacrifice for the Persons, and by solemn Unction with holy Oyl. *Exod. XXIX. 1. 7.* Thus our Blessed Saviour *sanctified* his Apostles, by offering up himself for them, and by pouring out the Holy Ghost, *the Oyl of Gladness*, upon them.

Ver. 18. *As thou hast sent me into the world,*] To reveal thy Will to Mankind.

Ver. 19. *And for their sakes I sanctifie myself.*] “And for them I offer up myself to be slain, as a piacular Victim:” as *Whitby* explains it from *S. Chrysostom*. And Mr. *Johnson*, “I consecrate myself, by entering as Man, on the Exercise of my Priestly Office. The first Act of which, he says, was the offering his Body as a Sacri-
fice:”

“ fice: nor was it necessary, that He, who was
“ solemnly pronounced, and sworn to be a Priest
“ by God, should be otherwise inaugurated.”

Ver. 21. — *May be one in us.*] By one holy and indissoluble bond of Faith and Charity, and by the Participation of that Holy Spirit which is in Thee and Me.

Ver. 22. *And the Glory which thou gavest me, &c.*] The glorious Power of working Miracles, by Virtue of the Holy Spirit.

Ver. 23. — *That they may be made perfect in one.*] In one Spirit, working miraculous Effects in them, as it has done in me.

Ver. 24. — *Be with me where I am.*] After their Resurrection.

Ver. 26. — *And will declare it.*] By frequent Conversations with you after I am risen, and by the Illuminations and other Operations of the Holy Spirit.

Ibid. *That the Love — may be in them, &c.*] Not the same, in an equal Degree, but of the like Nature, towards them, as being made thy Sons by Adoption and Grace.

C H A P. XVIII.

VER. 1. — *He went forth,*] Not only out of the House, but out of the City; the Gates of which stood open in the Night, there being such a Concourse at the Time of the Pass-over, that the Multitude could not be contained within the Walls.

Ibid. — *Over the Brook Cedron,*] Towards the Mount of Olives. — *Where was a Garden*] Called Gethsemane, between the Brook and the Mount, at the foot of the latter. The Fathers observe on this Occasion, that, as the Sin of the First

NOTES upon the Gospel

Adam was committed in a *Garden*, so the salutary Passion of the Second began in a like Place.

Ver. 4. — *Went forth.*] Either out of the Garden, or from that part of it where he underwent his Agony.

Ver. 5. *They answered him, Jesus &c.*] Not discerning him, by reason of a sudden Blindness, tho' he had been marked out by *Judas* kissing him.

Ver. 6. — *They went backward, and fell to the Ground.*] *Jesus* spoke with such Majesty and Divine Power, that they all in Surprize and Astonishment retired, and fell prostrate.

Ver. 7. *Then.*] When, being recovered from their Surprize, they had risen up.

Ver. 8. — *Let these &c.*] My Disciples.

Ver. 9. *Have I lost none.*] This relates chiefly to temporal Perdition. See Note on Chap. XVII. 12.

Ver. 10. *Drew it.*] In great Zeal for his Master's safety, without his order.

Ver. 12. *Then the Band, and the Captain, &c.*] The Roman President was wont to send, during the Time of the Pass-over, a whole *Band* of a thousand Men, to guard the Temple; the Captain of which *Band* was called a *Chiliarch*. So *Whitby* from *Grotius*: but in his Note upon *Luke* XXII. 52. he was of a different Opinion.

Χηλίορ-
Χος.

Ver. 13. *To Annas first.*] Either as being the Prince of the *Sanhedrim*, or on account of his greater age, and experience in the Law; whose House was probably very near to that of *Caiaphas*.

Ver. 15. — *Another Disciple.*] Very uncertain who. *Theophylact* thinks it was *S. John*, who out of Humility conceals his Name.

Ibid. — *Went in with Jesus &c.*] Who had been now sent by *Annas* to *Caiaphas*. ver. 24.

Ver. 16. — *Spake to her that kept the Door.*] It was common among the *Jews* for Women to be employed in this Office. Ver.

Ver. 17. *Art not thou also one &c?* See Note on *Matth. XXVI. 69. 70.*

Ver. 18. *For it was cold.*] The Jews testify, saith Dr. *Lightfoot*, That there might be Frost and Snow at the Time of the *Pass-over*: and *Radulphus*, that great Dews usually fell then, which made the Air very cold. It was now past Midnight.

Ver. 20. *And in secret have I said nothing.*] “Which I was ashamed or afraid should be known to the whole World.”

Ver. 23. *Why smitest thou me?*] It is evident from hence, that the Precept of *turning the other Cheek to him that smites us*, *Matth. V. 39.* is not to be understood literally.

Ver. 28. *Then.*] *When the Morning was come.* *Matth. XXVII. 1. Mark XV. 1.*

Ibid. ——— *To the Hall of Judgment.*] To *Pilate* the Roman Governour: as in *S. Matthew, Mark, and Luke.*

Ibid. ——— *Lest they should be defiled.*] By touching any of the *Gentiles*, whom they accounted unclean.

Ibid. *But that they might eat the Pass-over.*] But stayed without, that they might be fit to eat of the *Chagigah* or Peace-offerings; the Sheep and Oxen, which began to be offered and eaten on the 15th Day, and continued to be so all the seven Days of the Feast, and were therefore expressly called *The Pass-over*; as the whole Feast of unleavened Bread is, *Luke XXII. 1.*

Ver. 31. ——— *It is not lawful for us to put any Man to Death.*] The Jews say, that the Power of inflicting capital Punishments was taken from them by the *Romans*, forty Years before the Destruction of their City and Temple. And yet the High Priest and his Council certainly exercised this

this Power upon S. Stephen; *Acts* VII. and would have done the same upon S. Paul, Chap. XXII. had they not been prevented by *Lyfias* the Chief Captain. They seem therefore to have retained this Privilege over those of their own Nation, in Offences committed against their own Laws; tho' they could not regularly exercise it, without the Leave of the *Roman President*. But in the Case of *Christ*, they seem to declare, that they could not lawfully punish him with Death, because they had accused him before *Pilate*, not of Crimes committed against their Law, but of Sedition, and of aspiring to a Kingdom, in prejudice to *Cesar* and the *Roman Government*. *Whitby*.

Ver. 32. *That the Saying of Jesus &c.*] *Matth.* XX. 19. *John* III. 14. XII. 32. Crucifixion was not a *Jewish*, but a *Roman Punishment*.

Ver. 33. — *Entred into the Judgment-Hall again.*] Where he was before he came out to them. *Again* is used in the same manner, Chap. VI. 15. X. 17. This he did, that he might examine *Christ* the more freely being by himself.

Ibid. — *Art thou the King of the Jews?*] Some will rather have it, *Thou art the King &c.* which seems more probable from our Blessed Saviour's Question in Reply. But take it which way one will, it is certain, that the *Jews* had actually charged him before *Pilate*, with *forbidding to give Tribute to Cesar*, and saying, *that he himself was Christ a King*. *Luke* XXIII. 2.

Ver. 35. — *Am I a Jew?*] That I should make this Enquiry of myself, for my own Satisfaction?

Ver. 36. — *My Kingdom is not of this World: &c.*] “ Has not an earthly, but a heavenly Original, concerns not itself with the Governments of *this World*, affects no temporal Pomp and Splendor, endeavours not to support itself by
any

any external Force and Power; but is intirely of a spiritual Nature, claiming no Authority over the Bodies, but only over the Souls of Men.

Ver. 37. — *Art thou a King then?*] This Question, by way of Inference, is grounded on our Saviour's Answer in the preceding Verse. If thou hast a *Kingdom*, art thou not then a King?

Ibid. — *That I should bear witness to the Truth.*] “That I am *Christ*, the Son of God, and as such have a spiritual and everlasting *Kingdom*.”

Ibid. — *Of the Truth.*] Sincerely disposed to embrace *the Truth*.

Ver. 39. — *The King of Jews.*] Calling him so by way of Contempt.

C H A P. XIX.

VER. 1. — *Scourged him.*] By his *Lic-tors*. Tho' it was the Custom of the *Romans* to *scourge* those who were to be crucified, *Pilate* had no such View; but hoped by this instance of Severity, in some measure to appease the Rage of the People. He inflicted this Punishment, frequently exercised by the Jews upon the Transgressors of their Law, not in order to his Crucifixion, but to his Preservation from it. Ver. 4. *Luke XXIII. 16.*

Ver. 5. — *Behold the Man.*] “See, how despicable and ridiculous he appears! and consider how irrational and foolish it is to imagine, that such a one could affect a Kingdom, or attempt any thing against *Cæsar's* Government.”

Ver. 6. — *Take ye him, and crucifie him, for I find no fault in him.*] “If you will have it so, take ye him, &c. at your own peril; for I cannot condemn a Man, in whom I find no Fault at all.

Ver.

NOTES upon the Gospel

Ver. 7.—*We have a Law.*] When the *Jews* found, that the Crime alledged by them against *Christ*, with respect to the *Roman Emperor*, was not regarded by *Pilate*; they then bring a new Charge against him, as deserving Death by having violated their own *Law*.

Ibid.—*And by our Law he ought to die, &c.*] As a Blasphemer, (*Lev. XXIV. 16.*) in making himself equal with God. For this they had sought to kill him, Chap. V. 18. for this they had endeavoured to stone him, Chap. X. 31. and for this the High Priest and the whole Council had declared him to be guilty of Death. *Matth. XXVI. 66.*

Ver. 8.—*He was the more afraid.*] Calling to mind probably the wonderful Works, which it was reported he had performed; and from thence, and from his assuming this Title, suspecting, that he might possibly have a Divine Extraction; as the *Greeks* and *Romans* were inclined to believe concerning their Heroes.

Ver. 11.—*Except it were given thee from above.*] “Except, it had pleased the Divine Majesty to permit thee to exercise this Power upon me.”

Ver. 12.—*If thou let this Man go, thou art not Caesar’s Friend: whosoever &c.*] This threatening Expostulation had the greatest Influence upon *Pilate*; who knew the suspicious Temper of *Tiberius*, and the danger to which he should expose himself, by provoking the *Jews* to bring a Complaint against him of this Nature.

Ver. 13. *He brought Jesus forth.*] Out of the Judgment-Hall.

Ibid.—*A Place that is called the Pavement.*] The Tribunal or Judgment-seat was placed before the *Prætorium*, translated here the Judgment-hall; being erected upon a Tessellated Pavement.

Ver.

Ver. 14. ——— *The Preparation of the Pass-
over.*] The *Friday* in the Festival of the *Pass-
over*, which lasted a whole Week. For as the
Parasceve or *Preparation* absolutely put, or with
relation to the *Sabbath*, always denotes *Friday*:
so the *Parasceve of the Pass-over* * can denote
only the *Paschal Friday*, or the *Friday* in the
Paschal Festival. *Whitby*.

Ibid. ——— *About the sixth Hour.*] See the Note
upon *Matth. XXVII. 45.*

Ver. 16. *Then delivered he him to them &c.*] Not immediately to the *Jews*, but to the *Soldiers*:
tho' *Christ* might properly enough be said to have
been *delivered* to the former, because it was solely
to satisfy their tumultuous Clamours, that he was
resigned up into the Hands of the latter.

Ver. 17. *And he bearing his Cross went forth
&c.*] He bore it only at first, part of the Way;
but it was afterwards laid upon *Simon a Cyrenian*.
Luke XXIII. 26.

Ver. 19. *Wrote a Title.*] Ordered one to be
written.

Ver. 23. ——— *His Garments.*] His outer Gar-
ment, which consisted of several Parts; some
say four, sewed or joined together. ——— *His
Coat.* His inner Garment.

Ver. 25. *Mary the wife of Cleophas.*] Called
Alpheus, the Father of *James the Less*. *Matth.*
X. 3.

Ver. 26. ——— *The Disciple standing by, whom he
loved.*] *S. John*, the Author of this Gospel.

Ibid. *Behold thy Son.*] Hence it is justly infer-
red, that *Joseph* her Husband was then dead.

Ver. 28. ——— *That all things*] Relating to his
Life on Earth, except the particular following.

X x

Ver.

* Παρασκευὴ τοῦ Πάσχα.

NOTES upon the Gospel

Ibid. *I thirst.*] The exquisite Pain, and the Flux of Blood, necessarily caused a violent Thirst.

Ver. 29. *A Vessel full of Vinegar.*] For the use of the Soldiers, whose usual Drink was Vinegar or four Wine; as has been shewn by Dr. Lightfoot.

Ibid. *And put it upon Hyssop, &c.*] See the Note upon *Matth. XXVII. 34. 48.*

Ver. 30. — *It is finished.*] All is fulfilled.

Ver. 31. — *On the Sabbath-day.*] Which began on the approaching Evening, at Sun-set.

Ibid. — *An high Day.*] Being the Second Day of unleavened Bread, (from which they counted their Sabbath to Pentecost); and likewise the Day of presenting or waving the Sheaf-offering, *Lev. XXIII. 11. 15.*

Ibid. *That their Legs might be broken.*] This was executed upon Persons crucified, in case they continued alive longer than ordinary; that the additional pain might soon dispatch them, or at least prevent any fraudulent attempt to recover them.

Ver. 34. — *Pierced his Side.*] Either in order to be ascertained of his Death, or by way of Insult.

Ver. 35. — *That ye might believe.*] That Jesus Christ did really die upon the Cross, and consequently that he really rose again.

Ver. 37. — *Whom they pierced.*] The Jews may justly be said to have done That themselves, which the Romans did by their sole Instigation.

Ver. 39. — *About an hundred pound weight.*] This is a Proof not only of Nicodemus's Wealth, but of his great Regard and Veneration for our Saviour, in burying him after the manner of Great Persons.

CHAP. XX.

VER. 1.—*Cometh Mary Magdalene.*] With the other *Mary* and *Salome*, Mark XVI. 1. designing to anoint our Blessed Lord's Body.

Ibid. *Early.*] Mr. *West* observes very judiciously, “ that the original Word signifies, not only *early*, but *over-early*, *before the appointed time*; and that most probably it has this Meaning here. The many pious Women, who had been together, on the Evening after the Passion, and *beheld the Sepulchre, and how the Body was laid,* πρωι. Luke XXIII. 55. made an Agreement then to meet there very early on the first Day of the Week, about Sun-rising. But *Mary Magdalene*, set out together with the other *Mary*, just as the Day began to break; and having either called upon *Salome*, or joined her in the Way, came thither *before the Time agreed on*. Hence it is easy to reconcile S. *Mark's* Account, who says, that these Women *came to the Sepulchre at the rising of the Sun*, Chap. XVI. 2. with the Account of S. *John*, and that of S. *Matthew*, Chap. XXVIII. 1. who says they came *as it began to dawn*: by only supposing, that the First speaks of the Time of the Womens Arrival at the Sepulchre, and the Two last of their Setting out.”

Ver. 7, 8.—*Seeth the Linen-clothes lie; And the Napkin—wrapped together in a Place by it self.*] From this careful Disposition of the Linen, *Peter* must needs conclude, that the Body could not have been secretly stolen, or hurried away in haste.

Ver. 8. *And he saw, and believed.*] Not the Words of *Mary Magdalene*: (tho' neither of them suspected her at all of falsehood) that *the*

NOTES upon the Gospel

Lord had been taken away out of the Sepulchre; but that he was really risen from the Dead: And his Belief proceeded from his reflecting upon Christ's Promise, After three Days I will rise again, and upon the orderly Disposition of the Things in the Sepulchre.

Ver. 9. *For as yet they knew not the Scriptures, &c.]* They did not understand the Prophecies relating to the Death and Resurrection of the *Messiah*; the Hopes and Expectations of whose Temporal Kingdom had so possessed their Minds, that tho' he often assured them, that he must suffer, die, and rise again, *they understood not what he said, and this Saying was concealed from them.* Mark IX. 32. Luke IX. 45. Whence, even after his Resurrection, he upbraids them with their *Slowness* in believing *all that the Prophets had spoken.* Luke XXIV. 25. Nor is their Ignorance and Incredulity much to be wondered at in their present Situation, when the ignominious Death of their Master must necessarily have thrown them into the greatest Doubt, Perplexity, Terror, and Despair.

Ver. 10. *Then the Disciples.]* These Two Disciples.

Ver. 11. *But Mary &c.]* Magdalene, who had followed Peter and John to the Sepulchre, stayed there after they were gone home; and while she stood weeping, stooped down &c.

Ver. 14. ——— *Knew not that it was Jesus.]* Being disappointed in paying her last Duty to her Master, and imagining that his Body was fallen into the Hands of his Enemies; she was seized with a violent Passion of Grief, which overflow'd her Eyes with Tears, and rendered her incapable of discerning outward Objects distinctly, and from making any calm Reflections.

Ver.

Ver. 15. ——— *Supposing him to be the Gardener saith &c.*] Being prepossessed with the Notion, that the Body had been taken away, she imagines, at the first view, that the Person whom she saw was *the Gardener*, by his being there so early, and that he was the most likely to have taken it away.

Ver. 16. *Jesus saith unto her, Mary.*] As soon as *Mary* had spoken the Words related in the foregoing Verse, she turned herself towards the Sepulchre. Upon which, *Jesus*, having altered his Appearance and Voice, calls her by her Name, with the very same Accent which he used before his Death.

Ver. 17. ——— *Touch me not.*] “Do not hold or endeavour to detain me now: thou wilt have Time enough hereafter to converse with me, and to be satisfied of the Truth of my Resurrection.” From our Saviour’s Words, it is highly probable, that *Mary* fell down at his Feet, and endeavoured to embrace them: as the other Women did, *Matth. XXVIII. 9.*

Ibid. For I am not yet ascended to my Father.] “Nor have thereby finally quitted this World.—*But go to my Brethren, and say unto them, I ascend &c. I am shortly to ascend to my Father, &c.*” Which Words allude to the long Discourse, which our Saviour held to his Disciples the very Night in which he was betrayed. Chap. XIV. XV. and XVI. particularly to that Part of it, XVI. 16. 28. In both which Verses, the Expression is *I go to my Father*; instead of which, he here twice uses the word *ascend*. Whereupon Mr. *West* observes, That “as by the former Expression he intended to signify in general his final Departure out of this World; so by
“ the

NOTES upon the Gospel

“ the latter is the particular manner of that Departure plainly intimated.”

Ver. 19. ——— *When the Doors were shut.]* Had not S. John intended to signify, that Christ came into the Room miraculously, he would not have mentioned this Circumstance both here, and at Ver. 26. Yet he could not possibly design to intimate, that he passed through the Walls or Doors, without either causing any Change in them, or suffering any in his own Body, during his passing; a Miracle which contains a Contradiction and Impossibility. Besides such a Passage would have proved the Spirituality of his Body, contrary to the very Intention of the Apostle, who designed by this Relation to shew the Materiality of it.

Ver. 21, 22. *As my Father hath sent me, even so send I you. ——— Receive ye the Holy Ghost.]*

“ *As my Father sending me, baptized me with the Holy Ghost, and so anointed me to my Office,* (Luke IV. 18. John X. 36.) *so will I send you, baptizing you also with the Holy Ghost, and so anoint you for your Office: in testimony of which, I say to you now, Receive ye the Holy Ghost; and will soon after my Ascension send him more plentifully down upon you.*” *Whitby.*

Ver. 23. *Whose soever Sins ye remit, ——— they are retained.]* “ You being sent to preach Repentance and Remission of Sins, in my Name, *Whose soever Sins*, upon their repenting and embracing my Gospel, *you shall in my Name declare remitted, shall be actually remitted unto them: and whose soever Sins*, committed by rejecting or transgressing it, *you shall declaratively retain, shall certainly be retained.*”

Ver. 26. *And after eight Days.]* Including the Day of the Resurrection. *Grotius conjectures, that*

that the Disciples, having been honoured with their Lords Presence, the first time after his Resurrection, upon the First Day of the Week, set apart that Day for their future solemn Assemblies: whence it is called by this Apostle *The Lord's Day*. Rev. I. 10.

Ver. 27. *Then saith he to Thomas, Reach &c.*] Shewing thereby, that he fully knew what Thomas had said in his Absence.

Ibid. — *Behold my Hands.*] i. e. Touch *ist* my hands.

Ver. 28. *And Thomas answered, — My Lord, and my God.*] Thomas, having done as Jesus ordered him, cries out in an Extasy, “Thou art my very Lord and Master, who wast crucified; and my only true God, who knowest all Things.”

Ver. 29. — *Because thou hast seen me.*] By *having seen* is here meant somewhat more: as in ver. 27.

Ibid. — *Blessed &c.*] More *blessed*: the Virtue of Faith consisting in yielding to Arguments highly probable, against which we have no solid Objection, and in acquiescing under such Evidence, as determines us to act in the most important Concerns of this Life.

Ver. 30. *And many other Signs truly did Jesus &c.*] “*And many other infallible Tokens of the Truth of his Resurrection, and of his Divine Power, did Jesus shew &c.*” Clarke.

Ibid. 31. — *Which are not written in this Book. But these are written — ye might have Life thro' his Name.*] Some think S. John ended his Gospel here, and that the next Chapter was added by some other Hands: but the like Additions, after a seeming Conclusion, are made in the *Epistles* to the Romans and to the Hebrews; in the former, of a whole Chapter, in the latter, of four Verses.

C H A P. XXI.

VER. 1. — *To the Disciples.*] To some of them, who according to his Order had retired first into *Galilee*.

περὶ τοῦ
ἔσθαι.

Ver. 5. — *Any Meat.*] The original Word signifies any Thing that is eaten with Bread, but particularly *Fish*.

Ver. 7. — *His Fisherman's Coat.*] His inward Garment next his Shirt; which, tho' said here to be *naked*, he in all probability had on. For in this sense only *Saul lay naked among the Prophets*, 1 Sam. XIX. 24. and *David was naked*, when he danced before the Ark. 2 Sam. VI. 20. *Whitby*.

Ver. 9. — *A Fire — and Fish — and Bread.*] All miraculously provided by *Christ*.

Ver. 13. *Jesus — taketh Bread, and giveth them, &c.*] As the Father of the Family, he both makes Provision for them, and gives to every Man his Portion. So *Grotius* and *Whitby*. — It is most probable, that he himself did likewise eat with them, in proof of the Reality of his Body; as he had done before, *Luke XXIV. 43.* See *Acts X. 41.*

Ver. 14. — *To his Disciples.*] Publickly, to any Number of them together.

Ver. 15. — *More than these.*] The Generality of Interpreters think, that *Christ* here asks *Peter*, Whether he *loved* him more than the other Disciples did. To which Question, *Dr. Whitby* observes, he could return no Answer, unless he had known their Hearts. He therefore takes the Words in a very different Sense: and because *Peter*, after he had so lately received a Commission to preach the Gospel, Chap. XX. 21, 22. betook himself to his Fishing-trade again, he supposes that our Saviour's

Saviour's Enquiry was, Whether he *loved* him *more than* his *Nets* and *Fishing-boats*; and commanded him to shew that superior Love for him, by leaving them, and wholly employing himself for the future in feeding his *Lambs* and *Sheep*. But surely it is much more probable, that our Blessed Lord intended gently to remind S. Peter of those strong Professions of his Zeal and Love towards him in a higher degree than all others; *Matth. XXVI. 33. 35.* and of his shameful Denial of him, which almost immediately followed: And in confirmation of this, it is agreed by all Commentators, that the very same Question, here put to him Three Times, has a plain Allusion to his Three-fold Denial.

Ibid.—*Feed my Lambs.*] The newly converted and weak in the Faith: according to Some.

Ver. 16.—*Feed my Sheep.*] Those who are more confirmed and strong. But the Two Words are used promiscuously, *Matth. X. 16. Luke X. 13.*

Ver. 18. Verily, Verily I say unto thee &c.] This is a Confirmation of the Perseverance of S. Peter's Love; as if Christ had said, "I know that thou wilt continue to *love me* to the last, even to *lay down thy Life for my Sake.*"

Ibid.—*Thou shalt stretch forth thy Hands,*] In order to be fastened to the Cross.

Ibid. And another shall gird thee,] Either to the Pillar where thou shalt be scourged, or perhaps to the Cross.

Ibid.—*Where thou wouldest not.*] According to thy natural Desires.

Ver. 21.—*And what shall this Man do?*] "But what shall become of *this Man?*"

Ver. 22.—*Till I come.*] To the Destruction of Jerusalem, which S. John alone of all the Apostles outlived.

Ver. 23. — *That that Disciple should not die.*] This Saying was grounded upon their mistaking their Master's meaning, and imagining that he spoke of his final Coming to judge the World.

Ver. 24. — *And we know &c.*] Hence Some have fancied, that this Chapter was written by the Church at *Ephesus*. But the Person Plural is often used in the *New Testament* for the Singular. Thus *S. Paul* speaks, *We would have come to you, I Paul &c.* 1 *Thess.* II. 18. *For we know that the Law is spiritual, but I am carnal.* *Rom.* VII. 14. And so likewise even this Apostle, *We bear record.* *Epist.* III. 12. And in Chap. XX. 2: *Mary Magdalene* says, *We know not where they have laid him,* instead of *I know not &c.* as she speaks at ver. 13.

Ver. 25. — *I suppose.*] These Words intirely remove the preceding Objection, and demonstrate, that this whole Chapter was written by this Apostle.

Ibid. — *The World it self could not contain &c.*] *Origen* interprets this, not in respect of the Multitude of the Books, but of the Greatness of the Works recorded in them: taking the Original χωρησας. Word to be used in the same Sense, as in *Matth.* XIX. 11. *All men cannot receive this Saying.* Which Interpretation is followed by *Dr. Whitby*. But the Generality of Commentators look upon this Expression as an Hyperbolical one, somewhat like That in Chap. XII. 19. *Behold, the World is gone after him:* and meaning no more, than if it had been said, "There could be no End of the Books which must be written."

The E N D.

